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THE SUCCESSFUL YOUNG PEOPLE'S SOCIETY

THE SUCCESSFUL YOUNG PEOPLE'S SOCIETY

BY

CATHERINE ATKINSON MILLER
AUTHOR OF "STUNT NIGHT TO-NIGHT!"

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FIRST EDITION

To WALLACE

WHO IN THE NOT-SO-LONG-AGO WENT
AHEAD TO THE CHRISTIAN ENDEAVOR
MEETING "TO SEE WHAT IT IS LIKE,"
AND
WHO, WITH THE SAME JOYOUS SPIRIT,
HAS GONE AHEAD TO THE LAND OF
GREATER OPPORTUNITY

YOUTH AT THE CROSSROADS

We are so young! If we should choose to-day
To loiter on the Self-Road for a while
What would it matter? Could we hope to cure
The old ills of the world?
We, who are young?
This is our playtime, these our days of mirth!
(If Thou, O Christ, wouldst turn away thine eyes!)

We are so young! We have a right to play!
And yet—above our wilful murmuring
Thy voice, O Christ, sounds ever sweet and clear,
"*I, too, was young!*
Oh, if ye will not give
Your *youth* to me—then I have come again
Unto my own—and they receive me not."

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INTRODUCTION

When I look across my desk at the rows and rows of books about Young People's work which stare somewhat scornfully from my bookshelves, I feel very presumptuous in attempting to write another little book on the subject.

Yet the letters which daily bring questions about every phase of Young People's Society work—from the way to plan the programme of the devotional meeting to the method of building a wire framework for the lion's head on stunt night—seem to prove that there is still lack of much-desired information. The fact that at conferences the "Young People's Society Methods" class is always the most largely attended is another indication that the books already upon the shelves do not quite meet the need.

One reason is, I think, that most books which treat society problems in detail are apt to treat only one particular type of problem. For instance, there are admirable books giving devotional or prayer meeting methods and others presenting suggestions for socials, but none which gives very clearly the relation of the successful social to the devotional meeting. So there is a call for a little book which will give, in as much detail as possible, the whole task of the Young People's Society and the most up-to-date

ways of accomplishing that task—a little book which *begins at the beginning*, not only as a guide to those who have never had a society but also as an aid to those who are trying to find the causes of failure in an existing society.

Another reason is, I think, that the older manuals were written for a time which made fewer demands—by way of organizations—upon the enthusiasm and energy of the young people. There were not so many high school clubs, neighbourhood leagues, and special classes for the study of this-and-that. In the church itself the younger people had practically no responsibility except that which the Young People's Society gave them. To-day there are many churches which believe that the programme of the Young People's division of the Sunday school can easily include all that has formerly been accomplished by the Young People's Society—that the society is no longer necessary.

Other churches believe that, even with the enlarged programme of the Young People's division, a Young People's Society is necessary in order to complete the religious education of the young people. Obviously, however, that society must no longer attempt all the tasks which it carried on formerly—it cannot plan its own work without considering the work which is being done by the Young People's division of the Sunday school and by any other organization for young people in the local church and community. In such churches, then, we must perfect the organization of Our Society, not as a complicated, separate machine, but as a simply organized unit

of the whole church organization. In even the smallest rural church the society must redefine its purposes and make sure that its methods are adequate under present conditions. In no church is there a place for the static society whose motto is, "We do as we have always done."

The plans I give in this little book can be used by any definitely religious society with the fundamental purpose of serving "Christ and the Church," whether it be Christian Endeavor in name or not. Some of the plans are frankly "borrowed," some of them have original adaptations, some are quite new, but *every* one has the virtue of having been tried over and over.

I know well what it means to be chairman of a committee whose members "begin with one accord to make excuses" when a new and beautiful idea, which requires *working out*, is suggested. I know well the problems but I know, too, the joy of solving them! It is my hope, therefore, that this little book will suggest to you ways of finding the solution of your problems.

May you have in your work all the happiness which Christ can give to those who walk the Road of Service with Him.

CATHERINE ATKINSON MILLER.

CHAPTER ONE

I. A Good Foundation

The foundation of the successful Young People's Society is a definitely religious purpose. The young people who are its members have joined not only because they are eager to share in its jolly social hours but because they have very real devotion to Christ and are eager to belong to a group of young people with the express purpose of serving him.

Young people love fun, and the successful Young People's Society will give them "heaps of fun"; but it will give them much more than that. It will give them a chance to discover together the fullest blessing of fellowship with God. As they become aware of the richest meanings of worship and themselves plan and share increasingly beautiful and helpful worship experiences they will not only be getting training in worship, they will also be developing spiritual resources to be drawn upon in their everyday life.

Life for modern young people is bewilderingly complex. Material conditions are changing and ideals seem to be changing almost as swiftly. The young person finds himself wondering about the place of religion in the changing world. Do the principles of Jesus apply to the Age of Aëroplanes or have they

been outgrown? What would Jesus want us to do in modern industrial situations? What would be His attitude about boy and girl relationships? What beliefs must I hold so firmly that my whole life is true to those beliefs?

The church finds the Young People's Society an effective means of helping youth to answer his countless questions. Sermons help but sermons alone are not enough. Sometimes sermons raise questions and there is no chance for discussion to clear up a point not quite understood. The Sunday school helps but its time is limited, sometimes its teaching is tied to a prescribed curriculum which never touches the problems most urgent in the life of the individual pupils.

So the Young People's Society affords an additional opportunity for young people to discuss with each other and with understanding adult advisers the problems which perplex them: to have their discussion unhampered by the presence of numerous children and adults or limited by insufficient time. It gives them a chance to share the experiences which come as they try to follow Jesus, a chance to help each other formulate a definite Christian philosophy of life.

Moreover, as it stimulates them to Christian service it suggests ways and opens up opportunities for serving. Out of the Young People's Society come the young people who fill the teacher-training classes, the volunteer assistants of the pastor, the orchestra leaders and choir directors and church officers, the leaders of constructive movements in the com-

munity. Out of the Young People's Society, too, come the recruits for ministry and mission field and leaders in all professions who are fired with a zeal for righteousness and a determination to do more than their share to bring the Kingdom of God upon earth.

Now many adults have had a vision of what a Young People's Society might mean to the youth of the church but some of them have been afraid to let youth know about that vision. "If we mention a religious organization," they have said, "the young people won't want to come. Suppose we start a social club and then, after the young people have joined, try to get them interested in worship and the discussion of religious matters, and in service projects."

I know of no instance in which this mistaken idea has resulted in a successful Young People's Society. The social club may have amused the young people for a while, it may have given them a more desirable type of recreation than they would have had elsewhere, but it has never turned into the kind of organization which could do much to develop Christian character and train for Christian service. Why not?

In the first place the leaders themselves had a curious misconception of religion. In their own minds they separated "religious matters" from other matters and failed to see that a Christian is challenged to prove his religion in every phase of his life. In the second place they misunderstood young people. Never in all history were so many young people eager to respond to the challenge of the highest ideals, to

work toward the finest vision. They are interested in religion—when it is sincere—and they find in Jesus their supreme hero. To the really earnest young person the merely social club—in a day when commercial amusements abound—offers no especial attraction, while the frivolous young person who joins the social club is not likely to be easily interested in more serious undertakings.

However, if it is understood that the Young People's Society exists to exalt the living Christ, to help young people to grow like Him and to give them an opportunity to serve Him, young people will be attracted to and held by the society. For they will learn that *religion does not mean only special services or ceremonies but includes all of life*; they will learn that the society devotional meeting is in a very special way interesting and helpful; and they will discover at the social times that those who follow Christ have learned to enjoy playtime to the utmost.

So the ideal society toward which we shall work together—"Our Young People's Society"—will be built very firmly on the "Foundation which is Christ." We shall not be afraid to declare that our members have enlisted to serve Christ. Their evident happiness will be sufficient proof of their joy. Serving Christ, they will very truly have life "more abundantly."

Then others, seeing that life, will be drawn—as no scheme in the world could draw them—to the Master and to the society which is working for Him.

"And I—*if I be lifted up*—will draw all men unto me."

II. Facing the Task

All religious leaders agree that no one can serve Jesus efficiently without training, and most leaders believe that such training should be given in a very democratic way, that the young people themselves should have an opportunity of squarely facing Christian problems and of learning to solve them through practical experience. A Young People's Society consisting entirely of young people and their adult advisers offers such a democratic opportunity.

The Young People's Society will not attempt to duplicate the work of the Sunday school, but will rather supplement it in every possible way. In many churches the Young People's Society will be graded to correspond exactly with the Intermediate, Senior, and Young People's departments, and the same group will meet on Sunday morning for the worship and lesson hour and on Sunday evening for an hour of worship planned by the young people and of discussion of a topic which will help the young people to formulate for themselves a working Christian philosophy of life. In such cases the entire group is affiliated with community organizations, such as Sunday School Councils and Christian Endeavor Unions.

In cases where the society is a distinct organization with its own officers and a membership not exactly identical with that of the Young People's division of the Sunday school correlation between these two groups and any other organizations for young people in the church is secured through the Young People's Cabinet.

This Cabinet is made up of representatives of each Young People's organization, such as the organized Young People's departments of the Sunday school or organized classes if the departments are not organized, the Young People's Society, the Girls' Missionary Guild, Young Men's Fellowship, etc., and meets to determine the programme for the entire Young People's section of the church. When the broad outlines of the programme have been drawn each organization is given responsibility for specific parts of that programme, with the understanding that there will be coöperation among the organizations wherever possible and that each organization will try to serve all the young people it can.

Take, for instance, the matter of recreation. In many churches there are long periods without any recreational activities for young people. Then, suddenly, comes a veritable epidemic of socials, each offering the same type of programme to almost the identical group of young people, since many of the young people belong to several organizations. On the other hand, in churches where correlation of programme is being achieved through a Young People's Cabinet or Council such a situation cannot exist.

The recreation committee of the Cabinet will consider the type of recreation which the young people of the church ought to have, will find out how much of their recreational need is being met by school and community programmes, and will then decide just what recreation the church should offer during a given period of time.

The committee will decide upon the number and

type of indoor parties, upon athletic activities, hikes, picnics, dramatic activities, and so forth, and will make a tentative time schedule for these activities. Then it will assign to each organization represented in the Cabinet a share of responsibility for directing the recreation programme. For example, the Young People's Society may be asked to be responsible for a Hallowe'en party. The society will make all the plans but all the young people of the church will be invited. Similarly, the Girls' Guild may direct the production of a pageant, in which young people of many organizations will take part. Systematic effort of this kind will prevent both the duplication of activities and the long periods in which, recreationally speaking, nothing happens.

Now, of course, the details of any society's programme will vary considerably according to the type of church and community in which it is organized and according to the needs of its members. Experience with many young people, however, suggests that they have certain outstanding needs, needs which can be classified under Instruction, Worship, Service, and Recreation.

I. INSTRUCTION

A. Forms of Instruction

Three forms of instruction enter into the programme of the Young People's Society: there is the instruction which comes through the carefully prepared discussion of a topic; the occasional lecture or special talk which is put into the Sunday evening meeting; and the definite instruction given in a

through-the-week study class or a series of brief studies substituted for topics on Sunday evening.

B. Content of Instruction

In listing some of the possible subjects in which the Young People's Society will give instruction we must remember that for the best results the society will be fitting its instruction programme into the instruction programme of the whole Young People's section of the church and not duplicating any other effort.

However, in many churches the Young People's Society will have to take the first step in introducing some types of instruction. I shall mention those subjects which should be covered at some point in the instruction of the young people and the society may choose those which meet the immediate needs of its own group. It should be remembered, too, that in listing these subjects I am not suggesting that they could all be covered by any society in a single year. It would take, possibly, from three to six years to treat all the subjects on the list in an adequate way. Here, as throughout the book, it is my wish to offer enough suggestions so that the local group will have a wide range of choice.

Subjects of Instruction

A. Bible

Instruction in Bible will differ from that given in the Sunday school in that it will be concerned not so much with the content of the Bible message but more directly with its relation to the problems of a young

person's life. The attempt will be made to find in the Bible the answers to questions about belief and conduct, to find principles for solving the problems which modern young people are facing.

B. The Church

Our young people should have an intelligent understanding of the development of the Christian Church in general and of their own denomination in particular. Sectarian prejudices should not be emphasized, but an attempt to understand the significant beliefs for which a denomination stands should be made. Interdenominational coöperation will be successful only as the young people come to the coöperative enterprise with an understanding loyalty to their own "church family."

C. Missions

Through the programme of missionary instruction there will be ample opportunity of giving rich life and colour to the Young People's Society programme. Study of the peoples in mission lands, coupled with actual service projects for the mission fields, will enable the young people to realize the need of sharing the blessings of Christianity, to realize that the missionary enterprise is a natural outgrowth of consistent Christianity and that missionaries are very real people—not strange beings singled out for a peculiar task.

D. Stewardship

The young people will discuss stewardship not merely as a system of contributing to the local

church but as a life principle which involves the use of time and talent as well as money, a principle which is concerned with the whole of personality as well as with possessions.

E. Evangelism

Evangelism has always been considered an important part of the work of the Young People's Society. It is needful that the young people be given definite instruction in the principles of evangelism and in the methods they can use to bring other young people to Jesus.

F. Health Problems

The young Christian must learn to think of his body as "the temple of the living God" and must be concerned about the health conditions of his community, his country, and indeed the health of the world. The Master's ministry of healing sets an example for present-day Christians who must be concerned about the conditions which make or mar good health.

G. Home and Social Relationships

Our Young People's Society members are intensely interested in romance and in the question of the choice of a life partner. They need Christian ideals which will help them to choose wisely: ideals which will serve as spectacles for Cupid, who has suffered so much from defective eyesight! Too, they must be given the challenge to establish homes which will be centres of Christian culture and influence. Somewhere in youth's programme there must be a place for in-

struction which will help solve problems of personal relationships and problems presented by the social situation in which the young people live.

H. World Citizenship

If the principles of Jesus are to be applied to national and world questions, including social, industrial, political and racial questions, the young people must be helped to understand these questions and to consider what they can *do* to answer them.

I. Life Work

Many of the young people of Our Society will be helped tremendously by a consideration of the principles of choosing a life work and of the opportunities and requirements of the various vocations. They should be helped to see opportunities for Christian service in all vocations and not merely given an emotional appeal concerning professions which have been especially labelled "Christian."

J. Religious Art

Most of the great literature, music, painting, and architecture of the world is the result of the inspiration of Christianity. A study of the great treasures of art in their relation to religion will wonderfully enrich the lives of the young people.

K. Leadership Training

In the regular course of society work such as leading meetings and outlining committee tasks much leadership ability will be discovered. The successful society, however, will not be contented to limit its

training opportunities merely to those which come as a matter of course but will consider methods of special training and will make use of every chance to send representatives to training schools, camps, and conferences.

2. WORSHIP

The devotional meeting or "prayer meeting" of the Young People's Society should do more than give the young people a chance to engage in still another worship service on Sunday. It should be the expression of their own understanding of the meaning of worship, an evidence of their own knowledge of worship-programme building, as well as a very beautiful and reverent worship service.

3. SERVICE

The Young People's Society will be a real "service station." It will serve the individual members, helping them to develop Christian character and to find ways of expressing that character; it will serve the local church, the denomination, the community, and in some measure, the whole world. An enormous task? Of course! The successful Young People's Society is not a little squirrel cage in which the members go round and round, doing the same little unimportant things; it is a ladder leading up to ever larger service.

4. RECREATION

While the Young People's Society is not primarily a social organization, it does recognize the great im-

portance of recreation in the life of young people. Its leaders know that there must be pauses in the programme of work so that the members may return to their tasks with new strength and zeal. They know, too, that recreation is valuable for its own sake, that leisure time offers enormous character-development possibilities. So there will be a recreation programme of the very finest type. The members of the society will learn for themselves and prove to others that "To be a Christian means to wear a long face—turned smile-wise."

CHAPTER TWO

I. A Good Beginning

Fortunate indeed is the Young People's Society which has the advantage of a good beginning. In many churches there have been a few young people or adults who felt the need of a society, organized quickly, and began to hold meetings with the hope of attracting all the other young people. Quite frequently they have failed to attract even a few others or, if the society has been built up, the building process has been long and tedious. In many cases the mistake has been that of beginning without proper preparation. In Our Society, as in everything else, "Well begun is half done." Very often it will pay the little struggling society to disband entirely and reorganize more efficiently.

There is much to be done before the actual organization of the society if we are to avoid many future difficulties. In the first place we should recognize that if it is to be a Young People's Society—a means of training young people—we should include *only young people* in our membership. Wherever possible the society should be graded to correspond with the age-grouping in the Sunday school,[1] not only to

[1]Please note that "Sunday school" and "Church school" are not synonymous. "Church school" covers the entire educational system of the local church and includes Sunday school, Young People's Society, and all other educational organizations.

facilitate correlation but also because the modern Sunday school has been graded according to sound psychological principles.

While all of life is a unit and there are no abrupt transitions between the periods of growth, there are certain well-marked periods during which different phases of development predominate. The years of adolescence, from about twelve to twenty-four, are the years of youth but may be subdivided into three distinct periods—early adolescence, the years twelve, thirteen, fourteen, when physical growth is very rapid; middle adolescence, the years fifteen, sixteen, seventeen, a time of special emotional development; and later adolescence, the years eighteen to twenty-four, when intellectual growth predominates. Naturally, the needs of these different age groups vary widely and the same programme cannot be expected to suit John, who is awkward, "overgrown" thirteen, and his brother James, who is critical twenty-two.

The Sunday school, recognizing the differing needs, provides three departments in the Young People's division, grading its pupils as Intermediates (twelve, thirteen, fourteen), Seniors (fifteen, sixteen, seventeen), and Young People (eighteen to twenty-three). The names of the departments are woefully inexpressive and may be changed, but the grading is correct. Ideally, then, we should have three societies and every society, even though lack of numbers makes such close grading impossible at first, should work toward such grading. It is a fact to be considered that groups of young people of the same age grow more quickly in numbers and in other ways

than where the age limits are too extensive. Do not be afraid, therefore, to begin with a small number in each group. The plans given in this book are for the society whose members are approximately eighteen to twenty-four, or possibly—where two age groups are combined—from fifteen to twenty-four. The upper age limit will not be too rigidly enforced, but in no case should active members be very much over the age suggested.

The continual presence of older folk at the Young People's Society meetings serves to make the younger members self-conscious or tempts them to leave all responsibility to the older folk. Then after a while there is great wonderment about the falling off of the Young People's Society membership. The lower age level is just as important. The presence of younger members will prevent real unity of thought and action and it will be impossible to plan a programme to meet the needs of several age groups. It is always better to have a small group of young people of about the same age working together at congenial tasks than to have a crowd in which there are many different interests.

The International Society of Christian Endeavor offers an excellent solution of the "upper-age-limit problem," that of enlisting in an "Alumni Council" those who have outgrown active work in the Young People's Society. As members of the Council they can still give advice and practical help when appealed to, they can constantly encourage the younger folk, and occasionally attend especially planned meetings.

The members of the Alumni Council may be, in-

deed, very much like the alumni of a school. They may undergird the society so that it can live through periods of special difficulty—such as the time when all the potential society officers go away to college at once. They may be particularly interested in the matter of leadership training and may find ways of aiding the society to finance the sending of delegates to conferences and other leadership training centres. They will not lose their interest in the society, even though they themselves put into the other activities of the church much of the enthusiasm which formerly characterized their Young People's Society work.

In the second place we should clearly understand that while membership in the Young People's Society should be entirely voluntary it should if possible include in its membership every Sunday-school pupil within the determined age limits. Societies in reorganization must continue to make plans for "Recruiting in the Sunday school," but the new society may begin with the membership roll exactly like that of the corresponding groups of the Sunday school. That this may be possible the society must have the support of the Sunday school superintendent and teachers, as well as of the pastor.

Before the organization of the society a small committee of young people should consider the available material about Young People's Society work which can be secured from denominational headquarters and from the International Society of Christian Endeavor, and after thoroughly understanding the possibilities of a society present the idea to the Sunday school superintendent and teachers. In this case

it is unlikely that coöperation will be denied. The committee will make very clear, of course, the fact that the teachers will not need to do any special work for the society but will be expected to keep before their pupils the advantages of society membership and to be ready to suggest ways in which the society can make its work harmonize with that of the Sunday school.

The small "organization committee" will go about its work very quietly until it has completed preparations to introduce the Young People's Society idea to all the young people. Naturally, we must have the approval of the pastor before taking definite steps toward organization.

Having quietly and carefully made its plans, the Organization Committee will be ready to introduce the Young People's Society idea to all the young people. By mysterious notices in the church paper, curiosity-arousing posters, and personal invitation every young person is made acquainted with the fact that on a certain date there will be an "Event of the Utmost Importance." That event may be a banquet or the jolliest of brief parties, but its main feature will be the presentation of the possibilities of a Young People's Society. The presentation will be concise but very clear—and there should be the fullest discussion of the value of organizing and the activities which could be carried on by the group if organized. The society should exist because the young people themselves really want it and should not be forced upon them. They should make their own programme,

with adult counsel, and should use all printed helps—including this book—as suggestions rather than iron-clad rules.

When the idea of having the society has been approved the Organization Committee may be authorized to draw up a constitution or a new committee may be appointed. There should also be a Nominating Committee to consider the officers of the society. It is usually unwise to elect these officers after popular nomination at the first meeting, as the impulsive first choice of the group is not always satisfactory for very long.

The meeting to consider the proposed constitution and elect officers should follow soon after the first presentation of the society as an idea, so that none of the first enthusiasm be lost before the new officers are ready to work and the whole society begin to carry out its self-chosen programme.

II. Requirements for Membership

It is a truism to say that few of the worth-while things of life come to us without effort on our part. Worth-while membership in a Young People's Society is no exception to the rule. The young person who gets most out of the society will be, in every instance, the one who gives himself or herself most wholeheartedly to the society's activities.

Membership in the society should be thought of as a privilege, not too easily achieved.

Opinions differ regarding the requirements for

membership, but experience has proved that while it is desirable to include in the Young People's Society membership the largest possible number of young people within the society's age limits, *it is not advisable to increase membership at the expense of high standards of membership.* In other words, a small group of earnest, consecrated young people can do more for the Master, for the youth of the church and community, and for the church than a great crowd of half-indifferent youth who take their membership as a light thing, involving no effort on their part, and to be discontinued when the mood strikes them to try something different.

Young people who are really in earnest, who are united by a common objective, will not only be able to accomplish much but will draw to themselves more and more other young people who will catch something of the same spirit of service and loyalty.

It is this fact which has led the International Society of Christian Endeavor to urge that to be an active member in a Christian Endeavor Society, young people should sign a pledge. No particular form of pledge is insisted upon—indeed five forms of active member's pledge are offered, and the further suggestion is made that any society may make its own pledge if it is approved by the pastor.

The pledge has value not only in assuring the society of an earnest, purposeful membership but it has infinitely more value for the individual member who makes it. He does not commit himself to anything impossible or even unreasonably difficult. He affirms "reasonably expected loyalty" to the Society,

the Church, and to Christ. The pledge gives definiteness to his own purposes and helps him, in moments of weakness, to live true to those purposes.

Young people are accustomed to taking a membership pledge in joining clubs, fraternities, and sororities. It is well, therefore, that the Young People's Society should expect no less of them, and that, whether affiliated with Christian Endeavor or not, it should require a definite membership pledge which calls for loyalty to the Society, the Church, and to Christ. The following Christian Endeavor pledges are suggestive. Many other forms of pledge can be secured from your denominational headquarters and from the International Society of Christian Endeavor. It must be remembered, however, that the local pastor should have the final voice in deciding whether or not a pledge should be required.

ACTIVE MEMBER'S PLEDGE[2]

Trusting in the Lord Jesus Christ for strength, I promise Him that I will strive to do whatever He would have me do. I will make it the rule of my life to pray and read the Bible, to support the work and worship of my church, and to take my part in the meetings and other activities of this society. These things I will do unless hindered by conscientious reasons, and in them all I will seek the Saviour's guidance.

(Signed) _____

[2]Form 4 offered by the International Society of Christian Endeavor.

ANOTHER SUGGESTION

As an Active Member of this society I promise to attend faithfully the meetings of the society and the church and to perform diligently all tasks assigned to me. I will make it the rule of my life to pray and read the Bible, and in every thing I will endeavour to prove my loyalty to Christ, my church, and this society.

(Signed)_____

ASSOCIATE MEMBER'S PLEDGE[3]

As an Associate Member I promise to attend the prayer meetings of the society habitually, and declare my willingness to do what I may be called upon to do as an Associate Member to advance the interests of the society.

(Signed)_____

III. The Constitution

Every society is free to formulate its own constitution. The following suggested form has been used effectively by hundreds of Young People's Societies. Since the use of a pledge is recommended for Christian Endeavor Societies, naturally Article III, Membership, of the constitution might be quite different for Christian Endeavor Societies than for local societies not affiliated with Christian Endeavor. In order that the book may serve both groups I am giving alternative suggestions for this article.

[3]Associate Member's Pledge offered by the International Society of Christian Endeavor.

ARTICLE I. NAME

This society shall be called the Young People's Society of Christian Endeavor of the (name of church) of (name of city).

(*Note.*—If society is not Christian Endeavor substitute correct name.)

ARTICLE II. OBJECT

Its object shall be to reach, hold, instruct, train, and inspire young people for Christian living and Christian service.

ARTICLE III. MEMBERSHIP

1. Any young person who sincerely desires to accomplish the object specified above and who will subscribe to the membership pledge of this society may become a member of this society. Such persons shall be voted into membership by the society on recommendation of the Lookout or Membership Committee and shall be publicly received at the next consecration meeting following such election. A member's name shall be removed from the roll on written request of the member or on recommendation of the Membership Committee which shall first ascertain definitely that such person does not care to continue as a member.

(The following clauses may be added if it is desired.)

2. The membership of the society shall be divided into two classes: Active, Associate.

(a) The active members shall be those young people who have publicly confessed Christ as their Saviour and who have subscribed to the active member's pledge of this society.

(b) The associate members shall be those young people who desire to participate in the activities of the society but who have not publicly confessed Christ as their Saviour. These members shall subscribe to the associate member's pledge of the society.

or

ARTICLE III. MEMBERSHIP

1. Any young person who sincerely desires to accomplish the object specified above may become a member of this society. Such person shall be voted into membership by the society on recommendation of the Lookout or Membership Committee and shall be publicly received at the next consecration meeting following such election. A member's name shall be removed from the roll on written request of the member or on recommendation of the Membership Committee, which shall first ascertain definitely that such person does not care to continue as a member.

ARTICLE IV. OFFICERS

1. The officers of this society shall be: president, vice president, recording secretary, corresponding secretary, and treasurer. These officers shall be elected by ballot annually by the society and no officer shall serve in the same position for more than two terms in succession.

2. Election of officers shall be held in the regular business meetings in the months of and , or at such times as may be necessary because of resignation or withdrawal from the society of a member holding office. Nominations for the various offices shall be made by a nominating committee which shall be appointed by the president at least one month before the time for the election.

ARTICLE V. COMMITTEES

The society shall have the following committees: Executive Committee, Prayer Meeting or Devotional Committee, Lookout or Membership Committee, Social Committee, Missionary Committee, Finance Committee. The chairmen of these committees, except the Executive, shall be appointed by the president and the members shall be chosen by the Executive Committee.

Other permanent or special committees may be created and appointed as may be necessary to carry on the work of the society.

ARTICLE VI. DUTIES OF OFFICERS

1. The president shall preside at business meetings of the society and shall be chairman of the Executive Committee. It shall be his duty to see that the society has a definite programme of work and that the programme is effectively followed in accord with the object of the society. He shall be member *ex-officio* of all committees.

2. The vice president shall coöperate with the

president in making and executing plans for the society. He may be assigned definite responsibility and shall be a substitute for the president, whenever necessary.

3. The recording secretary shall keep an accurate list of members with their addresses, shall keep a record of the activities of the society including the minutes of business meetings of the society and the Executive Committee, and the reports of the various committees. He shall notify all persons in writing of their election to office or appointment to committees.

4. The corresponding secretary shall conduct correspondence with all agencies outside of the local church. He shall refer all communications received to the proper officer or committee and shall report in writing to the Executive Committee (or business meeting of the society) the nature and disposition of all communications.

(*Note:*—the name and address of this officer should be forwarded immediately after election to all agencies with whom the society is likely to have correspondence, such as the Young People's Department and the Boards of Home and Foreign Missions of the denomination, International Society of Christian Endeavor, or other national organization with which the society may be affiliated, and State Leagues or Unions.)

5. The treasurer shall keep safely all money of the society, shall pay out such amounts as shall be properly authorized by the society, and shall render

an accurate financial statement at the business meeting of the society.

(*Note:*—The treasurer may be a member of or chairman of the Finance Committee.)

ARTICLE VII. DUTIES OF COMMITTEES

1. The Executive Committee shall consist of the pastor, the officers of the society, and the chairmen of the various committees. It shall hold regular meetings in which the activities of the society shall be reviewed and plans made for making the work more efficient.

2. The Prayer Meeting or Devotional Committee shall be responsible for the spiritual life of the society, including the Sunday meetings for which topics must be assigned and leaders appointed, the promotion of the Quiet Hour Observance, and the cultivation of the evangelistic spirit among the members. It shall also arrange such devotional meetings as shall be held by the society other than the weekly meetings.

(*Note:*—Such meetings might include those held in hospitals, homes, and institutions of various kinds.)

3. The Membership or Lookout Committee shall constantly strive to secure new members from among the young people of the Sunday school, the church, and the community. It shall propose the names of persons desiring to become members of the society and after election to membership shall introduce them to the other members and to the work of the

society. It shall see that all members of the society are faithful in attendance and shall learn the causes for continued absence. It shall recommend to the society that names of members be removed from the roll if members so request or if it is absolutely certain that such persons do not care to continue as members.

4. The Social Committee shall develop the spirit of fellowship among the members of the society, shall see that new members and visitors are welcomed, and shall arrange for and conduct such parties and other recreational activities as may be deemed necessary. It shall direct the members in the performance of service tasks such as visits to sick, ministries of help to needy families, and so forth.

(*Note.*—the duties named in the last sentence may be assigned to a Service Committee which may be created if desired.)

5. The Missionary Committee shall promote the whole missionary programme of the society, including missionary meetings, mission study classes, presentation of missionary information and literature, annual contribution to mission boards of the denomination, and such other activities as may be decided on.

6. The Finance Committee shall be responsible for all financial matters of the society, including the preparation of the annual budget of estimated receipts and expenses and the securing of sufficient funds to meet the society needs.

7. Each committee shall report in writing to the executive committee meeting of the society.

ARTICLE VIII. MEETINGS[4]

1. The society shall meet once each week for worship, for expression of Christian belief and experience, and for the discussion of young people's problems which must be solved in accord with the teaching and principles of Jesus.

2. The society shall hold regular business meetings (monthly, bi-monthly, quarterly). Special meetings may be called by the president at his discretion or on the written request of five members of the society.

3. Social gatherings shall be held at least once each month at such time and place as shall be arranged by the Social Committee.

ARTICLE IX. RELATION TO THE CHURCH

This society, being a part of the church, owes allegiance only and altogether to the church with which it is connected. It shall be understood that the nomination or election of officers or other action taken by the society shall be subject to the approval of the official board of the church; that in every way the society shall conform to the policies and programme of the church and shall make a report to the church monthly, quarterly, or annually, as the church may direct.

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[4]Most societies prefer to meet on Sunday evening for an hour or more before the regular church service. Many successful societies, however, hold their weekly meetings on a week night. This is the case with most societies in Canada.

ARTICLE X. FELLOWSHIP

This society, while owing allegiance only to its own church and denomination, is united by ties of spiritual fellowship with other young people's societies the world around. This fellowship is based upon a common love of Christ, and finds expression in cooperative denominational and interdenominational projects and in the inspiration of denominational and interdenominational gatherings.

ARTICLE XI. AMENDMENTS

This constitution may be amended at any regular business meeting, by a two-thirds vote of the entire membership of the society, provided that a written statement of the proposed amendment shall have been read to the society and deposited with the secretary at the regular business meeting next preceding.

CHAPTER THREE

I. Our Officers—The President

"It is an exceptionally active society," said the report, "and we believe that much of its success is due to the fact that it has such a capable, consecrated president."

How often do we hear reports like that! And how often is it true that the little inactive societies of which we hear no report are little and inactive because they lack efficient leadership! So much depends upon the president! What kind of person, then, should the president be?

To begin with, he, or she (I have known some very capable young women presidents!) must be a thoroughly sincere Christian. He must be absolutely consecrated to his task, else all the cleverness in the world will not make it possible for him to guide his society aright. He will need to be unselfish and tactful, and he will need to have the patience of Job many times over. He must be willing to be careful of little details, and yet he should be looking out with a clear, broad vision for new challenges which his society should meet.

That the president should have these natural qualifications is of first importance, yet the perfect

president should have, in addition, some very definite training for his position.

Of course, he should have as much experience in a Young People's Society as possible, knowing thoroughly the work of each committee, and he should have at least a notion of the way to conduct a business meeting. Camp or training-school experience will be most helpful to him, and in a well-organized society he should spend a year as vice president, so being carefully prepared for the chief office. He should read the church paper and the special Young People's Society papers, and use every means of gaining information which will increase his knowledge of the tasks and the opportunities of Christian young people.

The fact that he is president does not mean that he should preside at the devotional meetings, except at special times when a meeting is assigned to him. Always, of course, he should be prepared to take part. He may have a five-minute period in each meeting, during which he will bring to the society items of special interest to the members—news notes from the church paper, for instance.

The president will preside over the meetings of the Executive Committee—the committee which really determines the policy and programme of the society.

It is extremely important that a regular monthly meeting of this committee be held whether or not there is a general society business meeting every month. The Executive Committee meeting need not be long nor need it ever be tiresome. Each member

of the committee will come to the meeting prepared to make—in writing—a concise report of his work during the past month. (Oh, yes! Indeed he will if we *expect* him to!) The reports will be considered and there will be a discussion of matters which should be presented to the entire society. If a real decision as to what matters are of sufficient importance to be presented to the society for consideration and action is reached at the Executive Committee meeting lengthy society business meetings are not required.

The president will understand that a careful, consecrated Executive Committee is an insurance of society success, while the society whose Executive Committee is indifferent or careless is doomed to temporary dissatisfaction and perhaps final failure.

Business meetings of the entire society should be held when required by real business and not as a habit, and the president should take care to hold the members to the point under discussion. A "business meeting and social" is not recommended because such an event is usually neither business-like nor socially successful. Earnest young people will not object to attending an occasional meeting which is "strictly business" if the business is really worth while.

The president will keep the society in touch with denominational programmes and activities, and interdenominational movements. He will realize the value of summer training opportunities, and make sure that his society plans—months ahead—to send at least one delegate to the nearest conference, camp, training school, or convention.

Of course, he will keep a general oversight of all the committees.

However, he will not measure his success by the number of tasks he himself can carry out but by his ability to direct the members of the society into worth-while activities and to stimulate each member to be "his own best self."

II. Is the Vice President a Figurehead?

The office of vice president, which offers more opportunity for effective service in a Young People's Society than almost any other position, is one of the most frequently neglected. The vice president is told, rather indefinitely, that it is his task to assist the president, and as he has little expectation of ever becoming president himself, the measure of his assistance depends wholly upon his inclination, and the amount of time which he has to spare. Very often he, too, is absent on the occasions when he might take the president's place—in fact, he appears principally on the list of society officers which is published in the church paper and filed among the society records.

That, of course, is not the case in Our Society. We know that our president should be thoroughly prepared for his position, so we believe in electing a vice president who will be the natural successor of the president. Sometimes changes occur which make it impossible for the vice president to become our first officer, but ordinarily we assume that he will

have the position of president and prepare him for that position.

As vice president he presides over Executive Committee and business meetings, not only in the absence of the president, but once in a while when the president can attend and see how his subordinate conducts the meeting. Afterward the president can tactfully point out any changes which might have been made in the procedure and can commend those things which were especially well done.

We have always talked about having a regular monthly meeting of our committees but until recently no one was especially responsible for making sure that the meetings would be held. Now the vice president is the responsible person. He it is who will remind the committee chairmen that they should call their meetings, if they seem to have forgotten, he it is who will remind them to bring a written report of their meeting to the meeting of the Executive Committee.

Most important of all, he will attend each of the main committee meetings. Yes, indeed! Each one of them! And when he goes to the Devotional Committee meeting, for instance, he will carry with him a big envelope, labelled "Devotional," into which he has slipped during the past month clippings from the denominational and interdenominational young people's magazines and notes which he has jotted down at rallies or conferences, everything, indeed, which suggests an idea for the work of the committee.

Then, when the reports of work done have been

finished and there comes that deadly pause in which no one has anything new to suggest, the vice president will open his envelope and draw out a plan.

"Do you think we could use this?" he will ask. Perhaps we can use it as it stands or modify it to suit our society; perhaps, after discussion, we shall discard it. In any case, however, we shall have something new to think about, something to stimulate our own originality.

Too, the vice president will be helping himself as he helps each committee, and when at last he becomes president he will *know* Young People's Society work from every angle.

Is the vice president of Our Society a figurehead? Positively—NO!

III. The Recording Secretary

If a Young People's Society is very small it is possible to have all the secretarial work done by one person, but even though Our Society may be small at first we expect it to grow so we shall divide our secretarial work between the recording and corresponding secretaries. Suppose we think first of the work of the recording secretary.

As the name implies, her first duty (for some unknown reason the secretaries are usually chosen from the girls of the society!) is that of recording the society's work. So she keeps the minutes of the monthly Executive Committee meetings and the occasional society business meetings. To save time and to make for efficiency she keeps her records

in a loose-leaf book, giving pages from the book to each of the committee chairmen so that the committee reports can be filed directly in the record book.

In another book she keeps a copy of the constitution of the society, which each new member of the organization must sign. The society roll is kept on cards so it can be handled easily.

Each member's card should contain the full name and address, place in school or position if employed. (It is a pleasant custom to note the birthday, too, so that the Membership Committee can send a word of greeting at the proper time.)

Our recording secretary has one task which is not required by constitution but which she carries on because she enjoys it and which is of real benefit to the society. In addition to the methodical records of the Minute book she keeps, in a large looseleaf book with a sturdy cover, a history of the society, which she writes in a bright, informal way. At the beginning of the year snapshots of the society officers and members are pasted in the book, and pictures of picnics, conference groups, and other "human events" are added from time to time. The "History Book" is the most treasured possession of Our Society.

All correspondence within the society, notices of election to office, appointment on a committee, or notices of meetings—falls within the province of the recording secretary.

She has a position of many duties yet they are not irksome, for she does her work promptly and systematically.

IV. The Corresponding Secretary—A Society Fixture?

"For corresponding secretary," concluded the chairman of the Nominating Committee, "Miss Edith Jones, as usual."

Miss Jones smiled—a faint, self-satisfied smile—and no one else paid any attention to the end of the report. There was no question, no discussion—apparently the matter of a corresponding secretary was not of sufficient importance to bother about. The report was accepted as read and Miss Jones, for the fifth time, took up the duties of her office.

A few days later the Director of Young People's Work for that particular denomination happened to be in town. He was curious to know why the Young People's Society of the First Church had not responded to a certain challenge issued by the Young People's headquarters, so he called to see Miss Jones.

To his utter astonishment, she knew nothing whatever of the subject he mentioned. Finally, when he had protested that he could not understand how all the literature which had been sent to her could have gone astray, she agreed to make a search for it and found the packet, still unopened, where she had placed it—in her waste-paper basket.

"I thought that was just some advertising material," she explained. "I never bother to open packages like that." Yet the package contained plans for the work of her society, plans which had been developed by years of careful study and prayerful planning on the part of the leaders in the Young People's De-

partment. It was good material and the society needed it—but it could not help the society by lying in the waste-paper basket of the corresponding secretary.

The old argument that the corresponding secretary should be reëlected because her name and address have been placed on file at denominational and interdenominational headquarters[1] offices is not at all convincing. If the secretary is retained in office so long that she becomes careless of her one great duty, that of keeping her society in touch with the larger kingdom-building organizations and of bringing to the society any information which she may receive from outside sources, her name might just as well not be on file in the various offices. The corresponding secretaries need not be worried about troubling the file clerks at Denominational Headquarters to keep their lists up to date. They are very glad to change the list every year if they know that they have a list of names which represent active workers.

Though her duties are few, they are none the less important. To be the connecting link between her society and all outside organizations whose help is necessary for the society—to keep in touch with members who move away or who are absent during the school or college term and to introduce them by letter to the nearest Young People's Society in their new location—these tasks are simple, yet of large value.

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[1]Christian Endeavor Societies should be recorded at the office of the International Society of Christian Endeavor, 41 Mt. Vernon Street, Boston, Mass., as well as at the denominational office.

Our society exists for the purpose of training young people, so let us give as many young people as possible the opportunity to receive training as officers: let us not consider any office so trifling that we are willing to give it, again and again, to anyone who will not use it for the honour of our Master.

V. The Treasurer

"Oh, we all know what the treasurer does. His duty is simply to take care of the collection!"

Not in Our Society! If it were we should not be so very, very particular about selecting our treasurer.

It goes without saying—doesn't it?—that a Young Society treasurer should be honest. Then why say it again? Simply to remind ourselves that dishonesty is not always intentional, that the treasurer who would scorn to use a cent not belonging to him may carelessly mix the collection or pledge money with his own spending money and never quite exactly separate the two again. He must be so honest that he will be careful of even the smallest sum.

The safest way to keep society funds is to deposit them in a checking account opened in the name of the Society unless the local bank requires a constant bank balance larger than the society's funds will warrant. After bills have been approved by the society—or the Executive Committee as the local society may determine—the treasurer will have them O. K.'d by the president and will *pay them promptly*, by check if possible.

The treasurer may be chairman of the Finance

Committee, which should consist of three members who will consider the recommendations made by the chairmen of the various committees. The Finance Committee should meet at the beginning of the society year and very carefully make a society budget. The budget will include the expenses of at least one delegate to a summer camp, training school, or convention, and as large a sum for church support and missions as the society can raise. The society should not assume the responsibility of providing so large a sum that there will be time and thought for nothing but money making nor, on the other hand, should it be satisfied to set goals which are not worthy of the best efforts of the young people.

When the budget is outlined it should be brought to the whole society and voted upon, then each member should agree to give a certain amount of money each week to help meet the budget. Even if the amount is only a few cents, no one need be ashamed of the size of the gift if it is as much as one can afford and if it is given regularly. No one but the treasurer, of course, will know the amount of the individual pledges.

After the pledges are made we shall know exactly how much money we need to raise, so we can plan our money-making enterprises accordingly. The great advantage of the budget plan is that it does permit us to handle our money intelligently. Nor shall we be caught, toward the end of the year, in a frantic money-making project to provide funds for our necessary expenses.

It is the treasurer who reminds the society when the

apportionment to Denominational Headquarters is due. It is the treasurer who advises us when it is time to begin to save our money toward summer camp vacation. Altogether he is a busy officer, and we are quite sure that his efficient work is one of the big factors in Our Society's success.

CHAPTER FOUR

I. The Wrong Kind of Meeting

From a notice in the church bulletin:

> 6:45—The Young People's Society will hold its regular weekly meeting in the chapel. Topic: How Jesus Faced Duty. Leader: Mary Brown. Everybody invited.

"Everybody" will probably not accept the invitation given on the page of "Announcements," but suppose we do. Let us go to the chapel to see what this "regular weekly meeting" is like.

We arrive at six-forty-seven and hesitate for a moment in the chapel doorway. There are no young people in the room before us; there is no one at all except the sexton, who is pushing the chairs into straight rows. He assures us that we are in the right place so we enter and choose seats a few rows back from the little table which stands in the exact front-centre of the room. Hymn books and Bibles are thrown carelessly on the chairs, lesson papers have fallen unheeded to the floor. The door of a book cabinet hangs open.

At six-forty-eight the sexton goes out. At six-forty-nine a flurried young woman rushes in, flings "How do you do, so glad to see visitors!" at us over her shoulder as she rushes to the little table. She fumbles

through pages of the hymn book—scribbles hastily on a scrap of paper . . .

At six-fifty-two six or eight young people come in, laughing hilariously. They sit down near the back of the room and continue to giggle (we shall notice) all during the meeting.

"Shall we begin?" ventures the young woman at the table.

There being no indication that anyone objects to beginning, the young lady continues:

"We'll begin by singing Number 32. Bertha, will you play?"

Bertha comes forward slowly, finds the place, and plays a few bars of the hymn. She plays correctly but without enthusiasm, and the voices lag behind the piano. During the singing of the hymn other young people enter and find places as near the back as possible.

At the conclusion of the first hymn the leader asks:

"Has anyone a favourite?" And the second hymn, with a theme entirely unrelated to that of the first, is sung.

Follows a time for "sentence prayers," a time of dread silence broken at last by a long rambling plea for blessings on the meeting. You wonder a little at the definition of a sentence.

The leader then hurriedly announces the topic, tonelessly reads a "Scripture lesson," and having concluded asks that everyone will take part in a discussion of the topic.

Silence.

Giggles.

More silence.

"Sing Hymn 49," someone suggests.

The hymn is sung, then a few older young people "take part," evidently because they feel that it is their duty rather than because they have anything to say. The leader's talk is long and rambling, punctuated by the reading of beautiful but unrelated bits of poetry. We hear the church organ beginning the "Processional" and the leader stops abruptly.

"We are going over our time," she says. "Let us rise and close with the Mizpah benediction."

There is, then, a sudden rush toward the door on the part of a few, a marked tendency to linger and gossip on the part of others. Unnoticed, we take our departure.

II. Preparing the Right Kind of Meeting

A. The Purpose of the Meeting

The meeting which we have just described has been known, alas, to occur in many societies. To prevent its occurrence in Our Society we should understand the reasons which made it the wrong kind of meeting.

The most obvious reason, of course, is lack of preparation. The room was unprepared, the leader was unprepared, the pianist was unprepared, the members were unprepared. Reason enough to ruin any meeting. Yet, back of the lack of preparation lay a more basic fault, the failure to understand the real purpose of holding meetings.

Evidently, the society had existed for a long time.

A certain routine had been developed, a routine which leader after leader followed mechanically. The members knew that the traditions of the society and perhaps a pledge required them to "take part in the meetings," so they were well satisfied if they could muster up courage enough to rise and read a clipping or make a little pious speech. They had no very definite notion as to *why* they took part. A good meeting was a meeting with no pauses—a well-filled meeting. They needed a redefinition of purpose—a definition such as the members of Our Society, especially the members of the Devotional Committee, must have before they begin to plan meetings.

What, then, are the purposes of the Sunday evening meeting?

First of all, it is a chance for us, as a group of young people to share in an experience of worship. Doctor Coe says of worship.[1]

"It unites and unifies us as nothing else can. Someone has said that to discover the relation of the earth to the moon you must discover the relation of each to the sun. So if you would discover your essential relation to your friend you must come to see him as the son of God. Underneath his external characteristics you must learn to discover the interior spirit which he really is. Our friendships are surface experiences because they so seldom get beneath the veneer of daily life. When we prepare ourselves to enter into fellowship with another as in the presence of God, we sense our fundamental unity, our essential oneness."

Our friendships are deepened through this worship

[1]Milwaukee Papers, Number 3.

experience: our whole lives are enriched. David, you remember, once said of a friend, "We took sweet counsel together and went into the House of the Lord in company." David remembered that as the finest expression of his friendship. From our shared worship we get courage and strength to face our individual problems and to finish those tasks which we are attempting as a society—tasks which seem impossible of accomplishment until we receive power from God.

But the meeting is more than a chance to engage in an experience of worship: it is a chance for us to learn how to make such an experience possible. Our Devotional Committee must study the meaning of worship[2] and then use every possible method of building worship services which will make that meaning clear to every member of Our Society. In preparing the meeting we have practice in conducting such services.

The second purpose of our meeting is to give us an opportunity to help each other discover the Jesus-way of meeting the problems of young people—the problems of personal standards and ideals, the problems of our relationship to other folk, the problems of our responsibilities as Christian youth in a changing world. Can we live as Jesus would live if He were in our home or school or factory or office? How shall we begin? Is it worth while to do our best, to follow the Christ and live true, if those who are careless—those who cheat —succeed? Is it worth while?

Our meeting gives us a chance to face such ques-

[2]See "Worship and Leaders of Youth," Sherwood Gates (Christian Quest Pamphlet).

tions frankly and to help each other find the answers. We shall not be concerned with abstract speeches about being good, we shall be concerned that to the discussion of our problems shall be brought all that personal experience and observation and reading have taught us, that every problem shall be considered in the light of the principles of Jesus. "*Taking part" will not be mere obedience to a routine, it will be a real contribution toward a decision in which we are vitally interested.*

Naturally, we shall not be content with merely holding effective services or even with exciting discussions. We shall want to follow up our decisions with real service. Sometimes, therefore, instead of discussing our problems we shall use our entire time for *some form of inspiring presentation which will challenge us to put into action those conclusions which we have reached.* The methods of such presentation will be considered later, now we are concerned only with the purpose of the meeting.

Clearly, then, if we have recognized that our meetings are held to give us an experience of worship, a chance to help each other discover the will of Jesus for our life and to challenge us to serve in every way we can, we shall never be content until we have used every means we know to make the meetings as fine as their purposes demand.

B. PLANNING THE PROGRAMME

Of course, meetings worthy of the purposes we have outlined will not just accidentally happen:

they must be the result of exact and careful—and prayerful—planning. While it is unwise to make detailed plans for a long time in advance the Devotional Committee should have a general idea of its programme at the beginning of the year. Where the suggestions of denominational or interdenominational programmes tend to meet the needs of the local society the Devotional Committee will plan its work in harmony with those suggestions and be able to take advantage of the helpful source materials readily available.

The matter of topics must be decided first, since the worship service should be built to harmonize with the topic theme. How shall Our Society decide which topics to use? Here the needs of our members will be the largest determining factor. The results of the survey made by the Membership Committee will help the Devotional Committee to list the outstanding problems of the young people. The committee should then examine the various lists of topics offered by the denominational Young People's Department and interdenominational agencies and choose the series of topics which includes problems similar to those of the local group. The committee may use some of the topics offered, replacing others by topics nearer to the interests of the members of the society. The committee may even build its own list of topics based directly upon the problems of the young people. This list should be discussed by the entire society at a business meeting and revised before final adoption.

Of course, it is easier to use a ready-made list and

fill your meetings with the clippings from the Topic Talk columns in numerous magazines. The lazy Devotional Committee never thinks of changing a single topic. It accepts a list for a year, appoints a leader for each topic, has cards printed bearing the names of the leaders next to the date and topic for each Sunday, and considers its work completed. What does it matter if the members of the society have no interest at all in "The Causes and Cures of Unrest" and have reached a critical point in their discussion of "The Right Relationship Between Young People and Their Parents," so that the discussion ought to be continued for at least another meeting? It can't be continued, for "The Causes and Cures of Unrest" has been listed as the topic for the next meeting, and John Brown is expecting to lead that meeting—even if he hasn't begun to clip illustrations for his speech yet.

In Our Society the Devotional Committee has a programme but, in so far as discussion is concerned, it is a flexible programme. Sometimes we spend several weeks considering the various aspects of a particular problem—like our use of leisure time and our choice of recreation. Sometimes we use a discussion course textbook as the background for a number of meetings. (See list on page 54.) Frequently we relate our service activities and even our recreation to the topic of our discussion. Such a combined discussion course and project is outlined in Chapter Twelve.

Usually the Devotional Committee makes an outline plan of the meetings for about three months in advance. We decide upon a list of questions to be

discussed for part of that time, a textbook to be considered for another part, and perhaps some special meetings for particular purposes: a Christmas meeting, for example, which has no place at all for discussion, but which consists of a very beautifully planned worship service including a brief Christmas dramatization. Or we provide for an opportunity to hear a newly returned missionary who will be in our neighbourhood.

Then we decide upon leaders, sometimes providing several leaders for a single meeting, sometimes, in the case of a discussion to be continued for several weeks, asking one leader to be responsible for the series of meetings. Once in a while we plan a "leaderless meeting," in which case we appoint the persons to be responsible for the success of that meeting. As a matter of fact, a "leaderless" meeting is an impossibility, but we may have a meeting with no visible leader, a meeting at which most of the leader's task has been completed before the opening hymn.

C. HELPING OUR LEADERS

Suppose we have met in August as a Devotional Committe and have outlined plans for September, October, and November. In November we shall need to plan for December, January, and February, but at every month's meeting we shall have a task quite as important as that of outlining our programme, that is, the task of helping our leaders to fill in the outline which we have made. At the September meeting, then, we shall have not only the members

of the committee but the leader or leaders for October. We shall give these leaders definite instruction in the method of conducting group discussion, suggest to them sources of information regarding the problems to be discussed, and help them to plan the worship service for each October meeting. The committee will help the leaders in two ways, first, in understanding the method of conducting a group discussion; second, in building a worship programme. It is quite possible and in many cases preferable that the responsibility for conducting the discussion and building the worship programme be divided instead of being left in the hands of one leader. We turn now to a consideration of the method of leading a group discussion and the method of building a worship programme so that we shall know how to instruct our leaders.

In the introduction to *Christian Life Problems for Young People's Classes and Societies* Harry Thomas Stock speaks of four weaknesses in discussions as carried on in our young people's groups.

"The first is *lack of preparation.* There is no excuse for this if the leader is 'on the job' early and if the material is made available to the group.

"The second weakness appears when *everyone talks about everything without knowing very much about anything.* Frequently the reason is that the subjects under consideration are beyond the range of present experience.

"It is true, in the third place, that many discussions do not arrive; time is wasted over side issues; the meeting degenerates into controversy over small

matters. The leader should hold the participants to the main issue. Secondary matters should be noted on the blackboard in a separate column; these may be referred to later if there is time, or they may form the topics for other sessions. Make a careful use of the blackboard in all meetings. The summary at the close should help the group 'to arrive'—not that they will always agree, but that the issues should be clear enough for each person to make his own decisions intelligently.

"The fourth weakness is that so often *nothing happens after the meeting.* Discussion is good mental exercise, but the purpose of a class or society session goes beyond that. The idea is to help build up Christian character and to secure right social action. Discussion which comes in naturally as a part of a project is more vital than discussion which is an end in itself. But even where the group is not engaged in a project covering study and activity extending over several weeks, it is possible to have definite practical results from the meeting; and this should always be expected. A project may grow out of a discussion as well as involve discussion in its later processes. The value of a meeting is proved when, as a rseult of it, something worth while happens!"

Additional Helps for Leaders

The Why and How of Group Discussion—Elliott.

For source materials on specific problems consult your denominational Department of Young People's Work, the public library and current magazines, not

neglecting the young people's magazines of your denomination.

Discussion Courses for Young People

What Christ Expects of Young People To-day—Sailer.
Christian Life Problems—Stock.
How Jesus Met Life Problems—Elliott.
What Shall I Do with My Life?—Donnelly.
Finding My Place—Moxcey.
Jesus and the Problems of Life—Weston.
Jesus' Teachings—Weston.
Social Ideals and Principles—Weston.
Facing Student Problems—Curry.
Talks to Young People on Ethics—Wilson and Fairley.
Christians of To-day—E. F. Pemberton.
Makers of a New World—Stowell.
The Manhood of the Master—Fosdick.
The Meaning of Prayer—Fosdick.
An Everyday Christian—Hill.

D. PLANNING THE WORSHIP SERVICE

Our Sunday evening meeting began as a prayer meeting and is still primarily a worship service. Just as we have grown to understand that the topic discussion can be more than a series of little speeches, so are we coming to understand the possibilities of our worship service. We recognize the importance of a group worship experience and use every means of making that experience really vital in the lives of our young people. As they engage in worship at the society meeting they will have new appreciation of

the values of worship and new desire to develop their personal devotional life.

How can we build a really vital worship programme? We understand that worship is dependent upon certain attitudes toward God and one's fellow-men —attitudes of reverence, loyalty, love, brotherhood, and a great many others. We cannot mechanically implant these attitudes in the lives of our members but we can build worship programmes emphasizing these attitudes and encouraging our members to accept them as their own. We want our meetings to have infinite variety and bright attractiveness but we shall not sacrifice the attitudes of worship for the sake of variety. In other words, we shall not turn our Sunday evening meeting into a stunt night by holding a regular meeting backward or including such items as a memory test called a hurdle race or a search for a Scripture reference announced as a tug of war. We can achieve novelty enough to advertise our meetings without using the methods which would be perfectly appropriate for a social occasion but are of no help in developing the devotional life. We shall help our members to find real human interest in the Bible and not try to give it to them in sugar-coated doses through so-called Bible games.

Every worship service should be built around a central idea or theme. This theme may emphasize some Christian virtue or relationship such as reverence or faith or brotherhood or should be the expression of our feeling about a particular season such as Easter, Thanksgiving, or Christmas. The best worship service is the one in which every item em-

phasizes the central theme. An otherwise excellent service can be spoiled by a beautiful song which introduces an irrelevant idea. In Our Young People's Society the theme will be suggested naturally by the topic to be discussed except when we plan to omit the discussion entirely and spend our whole time in worship service with special features.

Perhaps we can decide what to put into our worship programme by considering those elements which are used most generally. Usually they include in varying proportions music, Scripture, prayer, special features, and discussion. The discussion should be considered as a part of the worship service or very closely related to it. Suppose we consider each of these possible items briefly and determine to give further study to each of them at our earliest opportunity. (I must be extremely careful or I shall find this little book trying to turn itself into a whole library.)

Music

In Our Society we are very grateful for the possibilities of using music in our worship programme. We know that it has a direct influence upon our emotions and that it will help us to enter immediately into the spirit of the service. An instrumental prelude to begin our meeting will at once create an atmosphere of reverence and suggest the theme of our service. This prelude may be played on the piano or other instrument alone or by Our Society orchestra. Sometimes the selection will be one of the simpler classics or semipopular numbers such as those listed

at the end of this section. Sometimes it will be a hymn which is to be an important part of the service. For instance, in the New Year's Eve meeting suggested in the next chapter the whole programme is woven around Tennyson's poem, "Ring Out, Wild Bells." This poem, sung to the tune Waltham, is used as a vital part of the programme, and the instrumental prelude can be the same tune.

The hymns used in our meeting should be not only appropriate to the theme but should be of high grade both in the ideas expressed and in the music to which the poems are set. We should always avoid the cheap, oversentimental, "jazzy" songs which appear in many so-called hymn books. That does not mean that we must choose melancholy ideas set to solemn tunes. We can find among the great hymns of the Church and the new ones which are being created to-day a variety of bright and appealing hymns which will be even more popular with young people than the cheap substitutes with which they have had to be contented because no one helped them to discover anything better.

Hymns should be not only well chosen but also well sung. Of course the pianist should know beforehand what hymns are to be used and should be able to play them with real expression. Most societies will be tremendously helped by devoting a portion of the business meeting to the practice of singing hymns effectively.

Very little is added to the worship service by having a hymn shouted line by line by different members of the society, each group being urged to "out-sing

the others." Occasionally we can find hymns which can be sung appropriately as solos with a chorus refrain, and frequently we can use a hymn—sung softly—as a prayer. Sometimes we can discover new meanings in old hymns by reading them together softly while the melody is played.

Where special musical features are used they should be related to the theme and given with very little preliminary announcement or no announcement at all. Sometimes we can increase the spirit of the worship during a period of prayer by having soft and not distracting music played at the same time.

Instrumental Selections for the Worship Service

"Ave Maria"
Gloria from the Twelfth Mass—Gounod.
"Marche Romaine"
"Marche Flambeaux"—Clarke.
Largo—Handel.
"Pastoral Symphony"—Handel.
"March of the Magi Kings"—Dubois.
"Chant sans Paroles"—Tschaikowsky.
"Träumerei"—Schumann.
"At Twilight"—Lowden.
"In the Dusk"
"Simple Aveu"—Thomé.
Melody in F—Rubenstein.
Sonata in C Sharp Minor—Beethoven.

Scripture

Many times we neglect the opportunities for improving our worship service offered by the Scripture

reading and make of it a hurried routine thing of very little meaning. The Scripture passage to be used in our meetings should be very carefully selected. Sometimes we shall use passages which stress some teachings about the problem to be discussed, sometimes we shall choose a story which will give emphasis to our theme. Sometimes we shall choose verses related to each other only by their idea, such as verse on gratitude which we find by looking up the word in the concordance, sometimes we shall use a complete passage. Always we must be careful to avoid misinterpreting a verse which is taken out of its original setting. As a rule, Scripture reading in unison is more meaningful than Scripture reading responsively. For unison reading, however, we should practise reading thoughtfully and with expression. Sometimes the reading can be given by one or more individuals reading selected portions. Sometimes the reading can be accompanied by music. There is, for instance, great beauty in having Psalm 37 read with Mendelssohn's "O, Rest in the Lord" as an accompaniment. The following slightly revised selection from the book of Habakkuk is most effective accompanied by Handel's Largo. This reading, like many others, can be given by a member of the society in old-time Hebrew costume.[3]

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[3]See *Costumes for Plays and Pageants*, by Shegert, Department of Missionary Education, Methodist Episcopal Church, 740 Rush Street, Chicago, Ill. From the same source or from Westminster Press, Witherspoon Building, Philadelphia, Pa., may be purchased, for a few cents each, excellent coloured prints of the Bible pictures by Harold Copping. These give accurate costumes, with details shown clearly, for dozens of Bible incidents.

Habakkuk: I, Habakkuk, the prophet, did cry unto the Lord: O Lord how long shall I cry, and thou wilt not hear? Even cry out unto thee of violence, and thou wilt not save?

Why dost thou shew me iniquity, and cause me to behold grievance? For spoiling and violence are before me and there are they that raise up strife and contention.

Therefore the law is slacked, and judgment doth never go forth: for the wicked doth compass about the righteous; therefore wrong judgment proceedeth.

Thou art of purer eyes than to behold evil, and canst not look on iniquity: wherefore lookest thou upon them that deal treacherously and holdest thy tongue when the wicked devoureth the man that is more righteous than he?

(Slight pause; the music grows louder, then softer as Habakkuk continues)

And the Lord answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it.

"Behold, his soul which is lifted up is not upright in him: *but the just shall live by his faith!*"

O Lord, thou hast shown me that the wicked may prosper, but the righteous man hath a treasure in himself that no disaster can destroy, and the righteous can say:

Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls:

Yet I will rejoice in the Lord, I will Joy in the God of my salvation.

Occasionally, to give variety to our programme

and new meaning to the Scripture, we may choose a selection which can be dramatized simply.[4]

Prayer

While prayer holds an extremely important place in our worship programme it should never be forced and never counted for credit in any kind of contest. Prayer should be perfectly spontaneous. We should talk to God because we want to, not because we feel that it is a customary part of our programme. Of course we can encourage each other to learn to pray in public. If the theme of our service and the problem to be discussed is one of vital interest to our members they will quite likely want to pray about it. It is quite possible to avoid self-consciousness while learning to pray in public by writing and memorizing a short prayer before the meeting or by memorizing one of the prayers of the saints or a prayer taken from the Bible. Many of the Psalms are quite largely prayers. If the selection has been made with care and is read with real meaning it will become very truly our own prayer. Sometimes the verses of a prayer hymn can be repeated. All of these methods, however, are to be considered as aids in the growth of our prayer life and should not be permanent substitutes for a personal voluntary prayer.

Helpful Books on Prayer

The Adventure of Prayer—Thurston.
The Soul's Sincere Desire—Clark.

[4]See *Bible Dramatics*—Raine.

The Meaning of Prayer—Fosdick.
Book of Prayer—McComb.
Prayers of the Social Awakening—Rauschenbusch.
Thy Kingdom Come—Diffendorfer.

Special Features

We have already indicated that every item of the programme should carry out the theme. This is especially true when we consider special features. Provided that they are appropriate we may use brief stories, dramatic monologues or dialogues in costume, tableaux accompanied by music or reading, or a brief dramatic episode such as "The Shepherd Who Stayed at Home." Occasionally the theme of a dramatization will furnish the basic idea of the meeting and all other items of the programme will be chosen in relation to the dramatization. So in the meeting given in the next chapter "The Shepherd Who Stayed at Home" takes the place of the discussion and the Scripture reading and is combined with music and a brief challenge talk and prayer.

When the Devotional Committee once begins to plan its meetings in accordance with a vital purpose and to consider the advantages of building a worship service around a particular theme it will never be contented to return to the old haphazard type of "regular weekly meeting." The new type of meeting will have greater interest for the young people, as well as greater helpfulness, and new members will be attracted to the society, not by a temporary publicity scheme but by the real worth of the meetings.

Materials for Special Features

Poetry

For poems dealing with every phase of the life and work of Jesus see *Christ in the Poetry of Today*, by Crowe. Many of these poems can be given as monologues or dialogues in costume.

The World's Greatest Religious Poetry—Hill
Collected Poems—Wells
The Little Book of Modern Verse—Rittenhouse
Collected Poems—Oxenham
Collected Poems—Markham

Stories

The Ripening of the Fruit—Van Dyke
The First Christmas Tree—Van Dyke
The Mansion—Van Dyke
The Other Wise Man—Van Dyke
The Hero and the Tin Soldiers—Van Dyke
Why the Chimes Rang—McFadden
The Truce of God—Rhinehart
The Birds' Christmas Carol—Wiggin
A Christmas Carol—Dickens
Story Worship Programmes for the Church School Year—Stowell
More Worship Programmes for the Church School Year—Stowell
The Golden Windows—Richards
The Use of the Story in Religious Education—Eggleston

The Book of Missionary Heroes—Mathews
Heroes of Service—Parkman
Heroines of Service—Parkman
Pioneers of the Kingdom—High
Makers of a New World—Stowell
Heroes of Peace—Wallace

CHAPTER FIVE

I. The Friendly Spirit of the Devotional Meeting

It would be comparatively easy for anyone who has had long experience in Young People's Society work to print a great many ready-to-use programmes for the Sunday evening meeting. Easy but unwise—first, because no ready-to-use programme can meet the needs of all societies, and second because one of the greatest privileges and training opportunities of Our Society is that of learning how to build programmes. So, instead of giving you programme patterns I shall merely show you a few samples as possible guides in making your own programmes, in making them to *meet the needs of your own group*. Does that expression sound familiar? You shall hear it ever so often—it is one of my favourites—"To meet the needs . . ."

One immediate need in any society is that of encouraging the timid members to take an active part in the meeting. The difficulty is not so great where a problem which interests the young people is being discussed as it was in the days when "taking part" meant taking one's turn to make a preachy little speech. Even yet, however, there are young folk who

fear to make a beginning, and for them we must have real sympathy and understanding. We must be careful to avoid laughing at their blunders—all of us blunder at some time or other—and to avoid criticism if we disagree with them. Well do I remember

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It was a long, long time ago. I was very young and very scary and when I rose to make my first little "speech in meeting" the number of members present was instantly multiplied by a hundred. The faces swam and the floor rocked and I clung tightly to the back of the chair in front of me. When the lump in my throat had been swallowed and I had whispered desperately a little line of poetry and a sentence to show how it fitted the topic I sat down feeling amazingly happy because I had done the thing of which I had been afraid.

Alas—my joy was short-lived. There arose a not-so-young lady who fixed me with a stony glance.

"The young lady who has just spoken," said she, "had entirely the wrong idea!"

Had I? I think not. I think it would have been quite as easy to say, "Now in addition to what the young lady has just said let us consider *this* idea." I do know that my Young People's Society career would have ended that night had not the tact of the president encouraged me and restrained me from running away to the North Pole or the circus or any place where there were no cruel Young People's Society members.

Because of that early experience I have had real sympathy for the new members I have met since, and

I discover that they are helped by even so little a thing as *evidently interested attention.*

"I was awfully frightened," more than one new member has said to me, "but you seemed so interested in what I was saying that I had to go on without failing."

Well, of course, I *was* interested. No one can help the new members to feel at home except the old members. Some of them, I believe, should be on hand early each Sunday evening to welcome those who attend the meetings and to see that, before any one arrives, the room itself has a welcoming and pleasant appearance. Which reminds me of the frequent question:

"How can we get the members of Our Society to fill up the front rows first?"

I have made careful inspection of front rows because I have noticed that in many places they are carefully avoided, and I have been surprised to learn that the chairs are quite as comfortable as those in the back of the room. It is possible that some people choose back rows because of a feeling of modesty —I wonder if they will continue to do so when you point out to them that they are selfish rather than modest? Only selfishness would deliberately spoil the friendly atmosphere of the meeting room and certainly we cannot have a feeling of friendliness if we are separated from the leader by rows and rows of empty chairs. Nor can the leader be inspired with enthusiasm by empty chairs nor will his throat benefit by the extra strain of making his voice reach beyond them.

Let us make it a rule of Our Society to fill up the front rows first and then let us practise that rule when we go to church services, too.

I have suggested that the Social Committee appoint two or three members to act as a welcoming committee at each meeting. These young people can do much to cure front-row emptiness by actually ushering those who attend the meeting to the front rows. They will introduce the newcomers to as many members as possible and see that they are seated with young people of about the same age—young people who can seize the opportunity of inviting the strangers to Sunday school and church as well as of making them feel at home with the society.

Suppose, however, that in spite of making a rule, in spite of ushers' attempts, the front rows remain empty. What, then, can we possibly do?

That's easy! We shall do without the back row. Impossible? Not at all, unless you are unfortunate enough to hold your meetings in a room with pews nailed to the floor. In that case you may try roping off the back rows by tapes as we do when pews are reserved at weddings.

It has been suggested that the first way to eliminate the well-filled back row is to wait until everyone is seated, then calmly carry your leader's chair to the back of the room and instruct the group to "About face!" Those on the last row will be somewhat embarrassed and will resolve thereafter to choose the middle row at least. Still, *this may eliminate the attitude of reverence from your meeting as well as the last row!* It may cause more giggles than it

cures! Fortunately, there are ways of arranging your chairs so that there is no decided back row. Try a shallow form only two rows deep with the base at the front of the room. Or a circle. Never use many more chairs than you expect to need. You can easily add extra ones if a surprising crowd comes, and the psychological effect of having all the chairs filled is much to be desired.

II. Some Memorable Meetings

Having considered the matter of making our meeting a friendly occasion so that the young people are encouraged to enter freely into the opportunities for taking part, let us look at a few programmes which have offered them such opportunity.

A. A PROGRAMME FOR NEW YEAR'S EVE

We shall consider first the programme, already mentioned, for the Sunday preceding New Year's Day. There are no special features in this programme but it shows how a chosen theme is carried out in every item of the programme. It is typical of those meetings which, without much extra effort, are made especially interesting by careful adherence to the theme chosen, which is, in this case, "Ring Out the Old, Ring In the New."

The meeting is advertised by the following poster and each member, upon entering, is given a tiny bell of stiff gilded paper on which appears the reference to a Bible verse which he can keep as a society memory verse during the coming year. The meeting

room will be brightened with laurel or holly and red paper folding bells or flat cardboard bells gilded or silvered.

"RING OUT, WILD BELLS!"

Bring Out
All the Young People
to the

NEW YEAR'S MEETING

of
The Young People's Society
December 27, 6:45
Endeavor Hall

Programme

Piano Prelude—"For All Thy Care We Bless Thee."
Hymn—"Another Year is Dawning."

Another year is dawning!
  Dear Master, let it be
In working or in waiting,
  Another year with Thee.

Another year of mercies,
  Of faithfulness and grace,
Another year of gladness,
  In the shining of Thy face.

Another year of progress,
Another year of praise;
Another year of proving
Thy presence "all the days."

Season of Prayer.

Hymn—"At all Times Praise the Lord."

At all times praise the Lord;
His promises are sure:
What if thou doubt? His steadfast word
Unchanging shall endure,
Praise him when skies are bright
And gladness fills thy days;
Heav'n shames thee with its glorious light,
And calls thee to his praise.

Praise him when clouds are dark;
True faith waits not to prove;
Though hope no bright'ning gleam may mark,
His meaning still is love.
Praise him when drear and lone
The shadows round thee fall—
No eye upon thy sins but One—
Fear not! he pardons all.

Praise him when home is sweet,
As though we ne'er should part;
But pray—while kindred spirits meet—
Pray for a thoughtful heart.
Praise him when far away
On mountain or the sea;
Each place is home to them who pray:
Thy Father guardeth thee.

Scripture—Philemon 3:17–24 (read in unison).
Hymn—"Ring Out, Wild Bells" (Tune: Waltham).

Ring out, wild bells, to the wild sky,
The flying cloud, the frosty light:
The year is dying in the night;
Ring out, wild bells, and let him die.

Ring out the old, ring in the new,
Ring, happy bells, across the snow;
The year is going, let him go;
Ring out the false, ring in the true.

Discussion—"What faults or mistakes can be rung out of the life of our society?"

(Leader may use blackboard to help in quick listing of items.)

Members Sing—

Ring out a slowly dying cause,
And ancient forms of party strife,
Ring in the nobler modes of life,
With sweeter manners, purer laws.

Discussion—"How can we press on toward purer laws?"
Members Sing—

Ring out old shapes of foul disease;
Ring out the narrowing lust of gold;
Ring out the thousand wars of old,
Ring in the thousand years of peace.

Three Three-minute Talks—

"Honour Hygeia (Greek goddess of exercise and body-building) Instead of Panacea" (her sister the goddess of remedies for illness).
"Higher Standards of Success."
"Making Peace a Reality."

Members Sing—

Ring in the valiant man and free,
The larger heart, the kindlier hand;
Ring out the darkness of the land,
Ring in the Christ that is to be.

Leader's Summary—"The Christ that is to be": How He will be shown in our lives.

Prayer (read in unison)—

We know the paths wherein our feet should press,
Across our hearts are written Thy decrees:
But now, O Lord, be merciful to bless
With more than these.

Knowledge we ask not, knowledge thou hast lent,
But, Lord, the *will*, there lies our bitter need.
Help us to build, above the deep intent
The deed, the deed![1]

Amen.

B. A CANDLELIGHT CONSECRATION SERVICE

The consecration meeting, which should have special beauty, is frequently allowed to become

[1]John Drinkwater.

merely a tiresome habit. I suggest, therefore, that the Devotional Committee use special care in planning this meeting. Here is a brief service which illustrates one way in which the consecration meeting can be planned.

This service is planned around the idea, "Jesus the Light of the World," and assignments are made in advance. In preparation for the meeting a tall white candle is placed on the leader's table and each member, upon entering, is given a smaller candle. The regular lights of the room are left on until all the members are in their places. Then the leader's candle is lighted and the electric lights switched off. In order to provide light enough to see the words of the songs and the music on the piano a few candles are lighted at convenient places in the room. The service follows.

Hymn—(Air: Serenity).

We bear the strain of earthly care,
But bear it not alone;
Beside us walks our brother Christ
And makes our task His own.

Through din of market, whir of wheels,
And thrust of driving trade,
We follow where the Master leads,
Serene and unafraid.

Our brotherhood still rests in Him
The Brother of us all,
And o'er the centuries still we hear
The Master's winsome call.

O Lord and Master of us all,
Whate'er our name or sign,
We own thy sway, we hear thy call,
We test our lives by thine.

Prayer—

First Member: In the light of Thy matchless life, our Master, we see our mistakes and our sins, so we pray for Thy forgiveness.

Second Member: Thou dost know us, just as we are. Thou knowest all our weakness, yet, Lord, Thou knowest that we love Thee.

Third Member: Give us strength to prove our love to Thee. Show unto us tasks in which we can serve Thee and grant us grace to serve Thee well.

Fourth Member: We pray, our Master, for all young people this night; may they be conscious of Thy presence whether they are in their home churches or upon far distant missions for Thee.

Fifth Member: We do consecrate our lives to Thy service, our Master. Use us in thine own way, wherever it may please Thee. Use us to the glory of Thy dear name. Amen.

Leader (lighting his candle): Send out Thy light and Thy truth, let them lead us.

Scripture—(Other members come forward and light their candles. Each one stands and repeats his verse, then returns to his place.)

First Member: "The Lord is my light and my salvation, whom shall I fear?"

Second Member: "With Thee is the fountain of life; in Thy light shall we see light."

Third Member: "The path of the just is as the shining light, that shineth more and more into the perfect day."

Fourth Member: "The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined."

Fifth Member: "Then spake Jesus unto them, saying, 'I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.'"

Leader: We have found in Him our light: we have tried to keep that light clear and undimmed so that those about us might see Him in us. Yet at this time of consecration there comes to us the call of those who still wait in darkness. Surely there are those among us who are ready to dedicate themselves to spread the light. In this our own land there is the darkness of ignorance and sin—who among us will carry the light of redemption from sin? Who will undertake the sacrifice and long training necessary to carry the light to foreign lands? We shall not, this night, voice our pledges of consecration. We shall make them quietly to Jesus. Only, in symbol of

our consecration, we shall light our candles at the light which is His symbol.

A Member (coming forward and lighting her candle, sings): (See music on page 78.)

Once on a mountain of vision
Jesus to Heaven was near;
He to earth's sorrow descended
That Heaven to men might appear.

All Members (singing):

So we catch the gleam
Of love that serveth forever!
We dream of Heaven's joy in a world ruled by love,
And serving, make true the dream.

The Singer:

Seek not the highway to Heaven,
Lo! It is here, in your heart.
Jesus to you grace has given
God's love to men to impart.

All Members: "So we catch the gleam," etc.

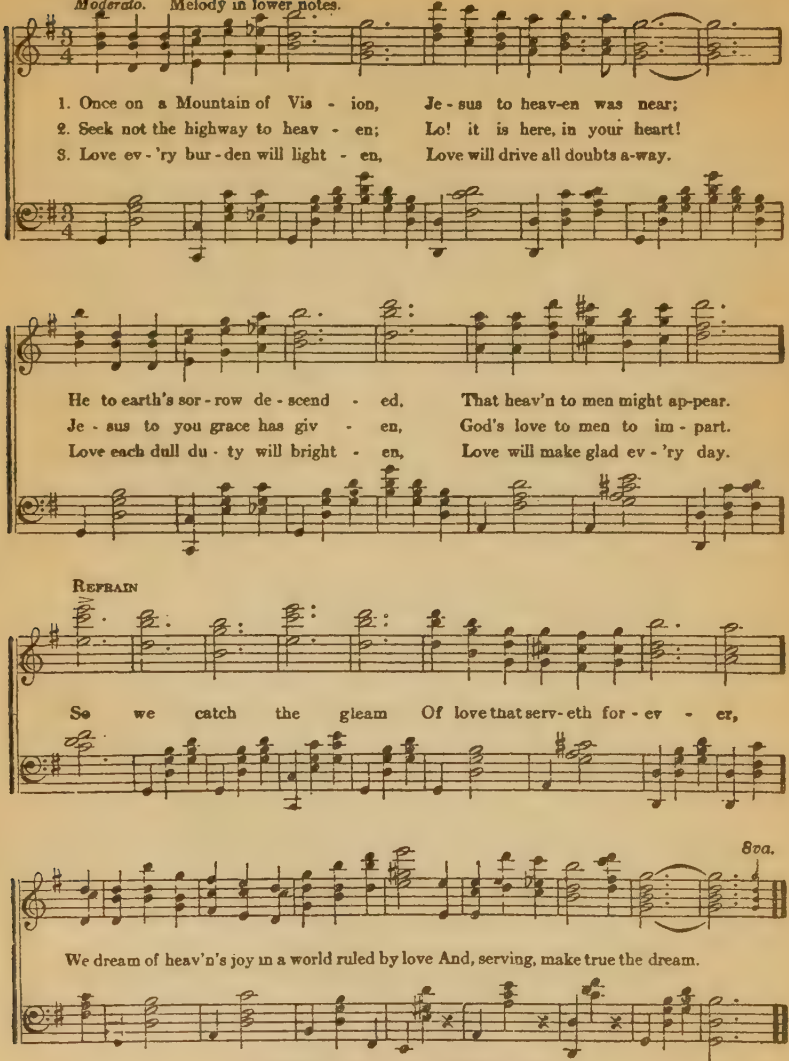
(The pianist plays the hymn softly until each member has lighted his candle, then all the members join in reciting the society pledge—if there is one. The service closes with the—

Prayer Hymn—"Thou Art Trusting Me."
(See music on page 79.)

Love Never Faileth

Catherine A. Miller C. Harold Lowden

Moderato. Melody in lower notes.


1. Once on a Mountain of Vis - ion, Je - sus to heav-en was near;
2. Seek not the highway to heav - en; Lo! it is here, in your heart!
3. Love ev - 'ry bur - den will light - en, Love will drive all doubts a-way.
He to earth's sor - row de - scend - ed, That heav'n to men might ap-pear.
Je - sus to you grace has giv - en, God's love to men to im - part.
Love each dull du - ty will bright - en, Love will make glad ev - 'ry day.
Refrain
So we catch the gleam Of love that serv-eth for - ev - er,
8va.
We dream of heav'n's joy in a world ruled by love And, serving, make true the dream.

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Thou Art Trusting Me

Catherine A. Miller

C. Harold Lowden

Slowly and tenderly

cres.

1. Now be-fore Thee, O my Fa-ther, All my hopes and dreams I lay, All my dreams that
2. As each day I serve Thee, Fa-ther, Let Thy Spir-it rest on me, That in my life,

dim. *accel.*

Christ, ex-alt-ed, Earth by love shall sway. Not by might nor pow-er, Fa-ther,
Christ, ex-alt-ed, All my world shall see. As in joy and grief, my Fa-ther,

f *mf* *p rit.*

Shall His tri-umph be. On-ly by Thy lov-ing Spir-it Work-ing qui-et-ly.
I am trust-ing Thee. Help me ev-er to re-mem-ber Thou art trust-ing me.

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C. A CHALLENGE SERVICE

Theme: We Also Serve

(This meeting can be used to introduce any service project to be undertaken by Our Society or to stimulate discussion of reasons why we should serve.)

Instrumental Prelude—"O Master, Let Me Walk with Thee."

Prayer.

Dramatic Episode—"The Shepherd Who Stayed at Home."

Hymn—"We Thank Thee, Lord, Thy Paths of Service Lead."[2]

We thank Thee, Lord, Thy paths of service lead
To blazoned heights and down the slopes of need;
They reach Thy throne, encompass land and sea,
And he who journeys in them walks with Thee.

We've sought and found Thee in the secret place
And marvelled at the radiance of Thy face;
But often in some far-off Galilee
Beheld Thee fairer yet, while serving Thee.

We've felt Thy touch in sorrow's darkened way
Abound with love and solace for the day;
And, 'neath the burdens there, Thy sov'reignty
Has held our hearts enthralled, while serving Thee.

We've seen Thy glory like a mantle spread
O'er hill and dale in saffron flame and red;
But in the eyes of men, redeemed and free,
A splendour greater yet, while serving Thee.

Show us the paths in which Thou wouldest lead
To blazoned heights or down the slopes of need;
For both alike encompass land and sea,
And he who journeys in them, walks with Thee.
Amen.

[2]Words by Calvin W. Laufer, used by permission. Music in *The Church School Hymnal for Youth*, Westminster Press.

Discussion—Where Do the Paths of Service Lead for Our Society?

(Report of special committee appointed to consider possible service activities.)

Quartet—"The Promise." (See page 82.)
Mizpah Benediction.

The Shepherd Who Stayed At Home

Characters

Rachel, wife of Shemuel
Ruth } Children of Shemuel
John }
Joseph }
Mark }
Shemuel } Judean Shepherds
Ezra }
The Very Old Shepherd

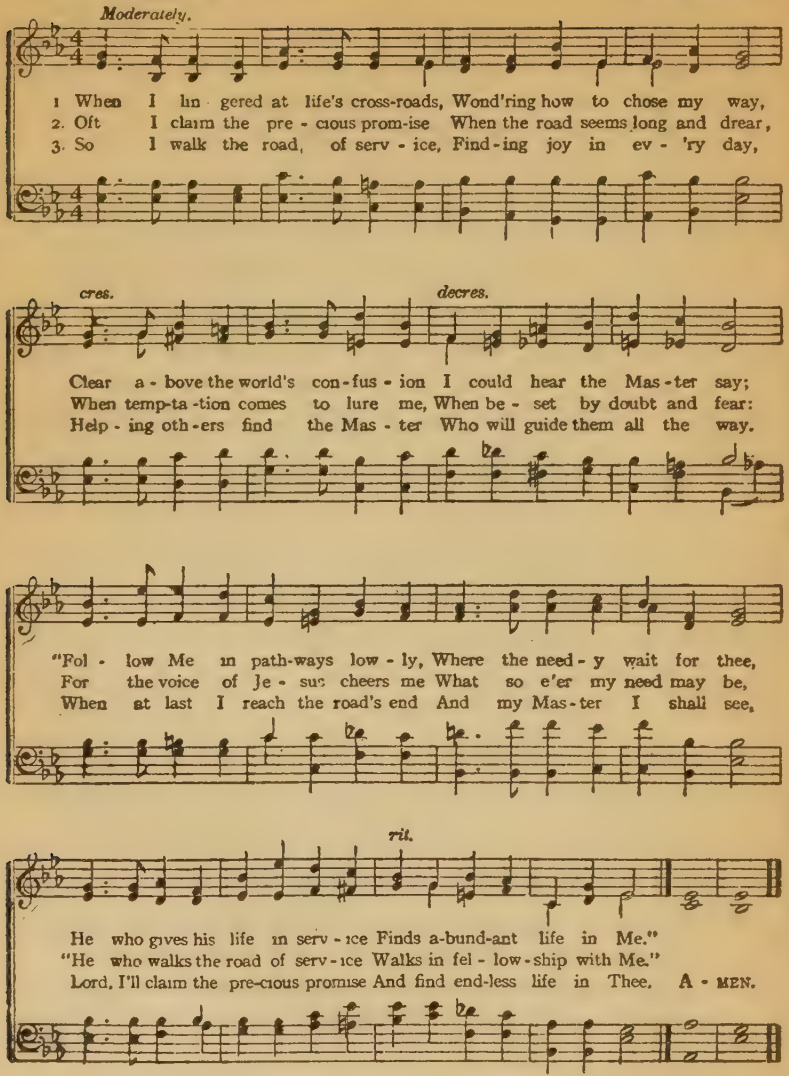
Directions

No scenery is necessary, although screens and curtains may be used to give the effect of the interior of a very humble home. A long crude bench should be placed across the back and a screen so placed that one doorway is entirely hidden from the audience, but visible to those on the stage. A cot mattress, rolled up in one corner, becomes the pallet bed.

The costumes are very simple Oriental robes which can be made easily. Rachel may wear a pale blue

The Promise

Catherine Atkinson Miller — C. Harold Lowden


Moderately.
1 When I lin - gered at life's cross-roads, Wond'ring how to chose my way,
2. Oft I claim the pre - cious prom-ise When the road seems long and drear,
3. So I walk the road, of serv - ice, Find-ing joy in ev - 'ry day,
cres.
decres.
Clear a - bove the world's con-fus - ion I could hear the Mas-ter say;
When temp-ta-tion comes to lure me, When be - set by doubt and fear:
Help - ing oth-ers find the Mas - ter Who will guide them all the way.
"Fol - low Me in path-ways low - ly, Where the need - y wait for thee,
For the voice of Je - sus cheers me What so e'er my need may be,
When at last I reach the road's end And my Mas-ter I shall see,
rit.
He who gives his life in serv - ice Finds a-bund-ant life in Me."
"He who walks the road of serv - ice Walks in fel - low-ship with Me."
Lord, I'll claim the pre-cious promise And find end-less life in Thee. A - MEN.

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robe, cut from a slip-over kimono pattern with long wide sleeves, a rose-coloured scarf and girdle. Ruth may wear a straight robe of pale yellow; John, a sleeveless tunic of brown; the shepherds will wear long robes of dark colours over which are thrown long straight capes. They wear scarfs over their heads fastened in place with heavy cords. All the characters wear brown or white stockings with or without sandals. Colour suggestions are: brown robe with yellow turban for Joseph; dark blue with crimson headdress for Mark; all black for the Very Old Shepherd; green with green and white headdress for Ezra; brown with brown and white striped headdress for Shemuel.

The leader of the meeting explains that—

"The action takes place in the cottage of Shemuel, a shepherd, a few miles from Bethany, located between Bethany and Bethlehem," and names the characters. Then the pianist plays through once, very softly, "It Came Upon a Midnight Clear."

[*Enter* RACHEL *and the children.*]

RUTH: Tell us the very best story, Mother.

JOHN: The Angel Story, Mother.

[*They cross to the bench.* RACHEL *sits down with* RUTH *cuddled up beside her.* JOHN *sits on the floor with hands clasped about his knees.*]

RACHEL: It was a very long time ago when thy father was but a lad. It was in the winter time and cool, and the shepherds had made a little fire on the hillside where they sat watching the sleeping flocks. The men were talking about the evil days which had

come upon Israel and old Abram reminded them of the promise made by the prophets—the promise that the Messiah would come and save Israel from her enemies.

JOHN: And was my father there, Mother?

RACHEL: Yes, thy father was but a lad, just beginning to be trusted with the tasks of a shepherd.

JOHN [*in the tone of one hearing an old story of which he never tires*]: And then he saw the angels come!

RACHEL: There was but one angel at first and the shepherds were terribly afraid, but he spoke to them in a voice like a silver trumpet: "Fear not, for I bring you good tidings of great joy. For unto you is born this day in the city of David, a Saviour, which is Christ the Lord." Then suddenly there was with the angel a multitude of the heavenly host, singing, "Glory to God in the highest and on earth peace among men of good will." And when the angels were gone, the shepherds rose quickly and journeyed to Bethlehem to see the Baby King.

RUTH: And my father?

RACHEL [*sadly*]: He could not go because it was he whom they chose to stay behind to care for the sheep. So he did not see the Baby King, and a little after that we heard that the Child and his mother had disappeared. But whether the Baby was killed by the soldiers of Herod, or whether his mother had fled before the soldiers came, we know not.

JOHN: But if it had been the Baby King, mother, would not God have kept the soldiers from hurting him?

RACHEL: Aye, my son, so we have hoped, but long

years have passed and the King has not yet come to save Israel.

[*Enter* EZRA, *breathlessly*.]

EZRA: I have seen Him! Oh, Rachel, I have seen Him!

RACHEL (*rising*): Thou hast seen——

EZRA: I have been to the market in Bethany as thou knowest, and I found a great crowd in the market place gathered about the one of whom we have heard, the wise Teacher who has given to the people a new hope of the coming of the Kingdom of God. And as I made my way through the crowd I heard that this same Teacher had raised Lazarus from the dead after he had lain for days in the tomb. And the people said that very surely this Teacher must be none other than the Messiah, and I looked upon his face and, verily, I knew that it was true. So I have hastened back that thou mightest take the children to be blessed by the Messiah and that I might guard the sheep while the other shepherds go to Bethany to see him. Make thou ready and I will go to the pasture to call my brothers.

RACHEL (*softly*): Verily, God is good to Israel.

JOHN: Mother, is it the Baby King grown up?

RACHEL: I do not know, my son, but we shall make ready to go to see him.

[*She fastens a little cloak about the shoulders of each of the children, and wraps her own robe more closely about her. They go off.*]

[*Enter hurriedly*, JOSEPH, MARK, *and* SHEMUEL, THE VERY OLD SHEPHERD *follows more slowly*.]

MARK (*in great excitement*): We shall see the Mes-

siah! We shall see him who has come to save Israel! Ezra says it is he of whom the angels sang long ago.

JOSEPH: He whom we worshipped as the Baby King!

[JOSEPH *and* MARK *hurry out.* SHEMUEL *is about to follow when* THE VERY OLD SHEPHERD *totters and catches him by the arm.*]

THE VERY OLD SHEPHERD: My son, I—I——

[*He falls in a crumpled heap upon the ground.*]

SHEMUEL (*stooping over him*): My uncle, thou art sick!

THE VERY OLD SHEPHERD (*feebly*): It is the fever come upon me again. Thou art eager to see the King. Leave me, my son.

[SHEMUEL *half drags, half carries him to a pallet bed on the floor.*]

SHEMUEL: I cannot leave thee here alone. Ezra is far upon the hills with the flocks. I cannot leave thee.

[*He rises to pour into a small bowl some water from the water jar which stands at the other side of the room.*]

SHEMUEL: Again have I missed seeing the King. More than thirty years have I waited.

[*He shakes his head sadly and then goes back to* THE VERY OLD SHEPHERD, *kneels beside him to give him water and bathe his fevered brow.*]

THE VERY OLD SHEPHERD (*feebly*): Thou art good, my son.

[*He falls asleep. For a long moment* SHEMUEL *kneels beside him. After a while he glances up, looks toward the doorway which is concealed by the screen. Suddenly he jumps to his feet, a look of wonder and great joy on his face. He runs toward the door, stops just*

within, and falls upon his knees with arms outstretched in worship.]

SHEMUEL: Lord, I am but a poor shepherd. I have given naught to thee.

[*A pause.*]

SHEMUEL (*continuing with greater wonder*): But when saw I *thee* sick?

[*A pause.*]

SHEMUEL: Inasmuch as I have done it unto one of thy brethren, I have done it unto thee? Then, Lord, will I gladly serve thee even so as long as I shall live.

[*There is a long pause.* SHEMUEL *remains with bowed head.*]

THE VERY OLD SHEPHERD (*calling feebly*): Shemuel! Water!

[SHEMUEL *hurries to him with fresh water. There is a new joy in his face and the* OLD SHEPHERD *stares at him bewildered.*]

THE VERY OLD SHEPHERD: Thou dost look as happy as if thou hadst seen the King.

SHEMUEL: I could not go to see the King, but he came to me!

D. AFTER THE MEETING—WHAT?

It had been an especially successful missionary meeting, almost every member had spoken enthusiastically about the challenge of the mission field and expressed a wish that he might some day be called to do definite mission work. Perhaps at the bottom of their hearts the young people were very sure that no definite call would come for a long time and so

they were somewhat startled when a young man leaped to his feet and exclaimed:

"You have all said that you believe missionary work to be tremendously worth while! You have all expressed a wish that you might have a chance some day to do some missionary work! If you meant what you said you need not wait. I can give you a real missionary job right now which will not take you out of our own city. Down in the Italian Quarter there is a little struggling Protestant church which needs older young people to come down two or three afternoons a week to take charge of story hours and recreation periods for the children. The children have no place to play and in the playtimes directed by the church they catch a new vision of what loving Christian service means. Those of you who are willing to come to the Italian church next week to help, see me after this meeting."

There was a moment of silence—deeply expressive silence—then the leader announced the closing hymn. As soon as the "amen" was sung a group of eager young people crowded around the young man who had so surprisingly challenged them.

"How many of us can you use?" "I can't come this week but I will be glad to come some other time." "Would my basket-ball be of any use to you?"

The young people who responded to this challenge and actually worked among the Italian children had a tremendous influence upon the Italian neighbourhood. From the group of children who were influenced there came Italian young men and women who carried on the work which the American young

people had started. Thus a service task which is still increasing grew out of a discussion.

Our Young People's Society will never be content with the most interesting meetings *until these meetings become definite challenges suggesting the necessity of doing something to improve conditions instead of merely talking about the way improvements should be made.*

When our discussions are about vital service tasks which we, as a group, are facing, there will be no pauses in the meeting. Our worship service will be real because the difficulties of our tasks will drive us to seek God's help.

CHAPTER SIX

I. A Member Kept Is a Member Gained

There are many societies which are continually having membership contests of one kind or another, continually adding new members' names to the society roll and continually wondering why the society doesn't grow! For they are so busy getting new members that they fail to notice how short the society life of the average member is: so busy checking the new contest records that they overlook the lack of permanent values in the contest-before-last.

When an individual tries to put on weight he doesn't begin by calculating how many calories he needs to *increase* his weight: he begins by calculating the number of calories necessary to *maintain present weight*, and not until he is very sure that he is not slipping back does he begin definitely to work for an increase. In Our Society we are glad to welcome new members at any time but we do not stress anything like a membership campaign until we are very sure that we are meeting the needs of our present members. We have learned through long experience that it is not the easiest of tasks to maintain our present membership. We feel, therefore, that "A member kept is a member gained."

Once in a while members leave because they move away or go to another town for school or grow out of Our Society into adult interests. We are not concerned about such cases: they are natural and to be expected. We *are* concerned about the member who leaves because he gets his feelings hurt by criticism or indifference or because the programme of Our Society doesn't appeal to him as being truly worth while.

Of course, most people have their feelings hurt much too easily—I did, at the time when the not-so-young lady stated that my testimony was all wrong. Still, we must work with people as they are and be tactful and patient until we have helped them to overcome their super-sensitiveness. We must help every member of Our Society to feel that we are personally interested in him, in his contribution to the growth of the society and in his personal development.

In Our Society we are careful to create a group spirit which will make our members feel themselves important units in an organization which deserves their loyalty. As an evidence of our group spirit we try to show a personal interest in each individual. All members are welcomed to all meetings and newcomers are quickly introduced to the older members of the society. However, we do not cease paying attention to our members as soon as we have them safely captured for the membership roll. Frequently the members of the Lookout Committee or Membership Committee aid the Recording Secretary by keeping a record of the attendance and participation

of the members of Our Society. For instance, if we have forty members, four members of the Membership Committee may be responsible for the attendance record, each one marking the record of ten members: each one trying, too, to speak to at least a few of these ten members after each meeting, thanking them for helping to make the meeting a success, if they took part and encouraging them to take part at another time if they were merely observing members on this occasion.

One of the best ways of helping our members feel at home in the meetings is by remembering them when they are absent. A very trifling addition to our budget makes possible the sending of flowers and greetings to members who are sick (in Our Society we have a garden in which we raise our own flowers during the summer). More than once have members found new zeal for society work because of the friendliness of the society in times of illness or trouble.

Members who go away from home on business or to school should be written to while away and given an especial welcome upon returning. In Our Society we use a number of kinds of special greetings which may seem a little childish and yet which have taken a gleam of laughter and friendliness to many an absent member.

For instance, we have packed a Medicine Chest for an absent member, filling the box with "sure cures for homesickness." The box has contained small boxes of the large-size gelatin capsules, each one

filled with a tightly wound, narrow strip of paper containing a message from each member of the society. Special instructions for taking these capsules have been printed on the box lid. Then greetings, bits of poetry, and even new jokes have been rolled up in pill bottles, folded in pink and blue papers like headache powders, and arranged in the Medicine Chest in as many ways as our ingenuity could devise. Once a missionary to Persia told us, on her return, that she had been helped through a particularly trying experience by the timely arrival of just such a nonsensical but cheering Medicine Chest.

Sometimes we have folded a long strip of adding-machine paper back and forth into sections about three inches wide. Then on the top of the folded strip we have drawn a little girl with outstretched hands. When the drawing is cut out the folds of the paper take the place of the finger tips, and when the paper is opened we have a row of little girls standing hand in hand. We make a similar row of little boys, then each member of the society puts his or her name and a word of greeting on the back of one of the dolls: the first little boy has his hand pasted to that of the last little girl and the long strip is refolded, placed in an envelope with a card saying, "We join in wishing you —— and send the society's greetings."

Of course, the Membership Committee will carefully follow up all absentees and try to discover reasons why they do not attend. Frequently misunderstandings are prevented by a little explanation which the Membership Committee can make.

Naturally, the chief factor in developing the loyalty of any member will be his interest in a specific task which has been intrusted to him. He will never feel that the society is really his until *he* has done something to make it a successful society. We must, therefore, find a task for each member, but we must be sure that the tasks are worth while and that they are suited to the ability of the ones to whom they are given. Therefore, a very important task of the Membership Committee and one on which the success of the Devotional Committee, the Social Committee, and other committees very largely depends will be the task of getting specific information about the members.

For the best results this should be done in cooperation with the other organizations for young people in the local church and can well be one of the responsibilities of the Young People's Cabinet. Every organization should base its programme upon the discovered interests and needs of the young people.

How make that discovery?

The local committee, whether it be the Membership Committee of the society working alone, or a committee of the Cabinet on which the society Membership Committee is represented, will have a choice of several methods. The young people themselves may fill out a questionnaire, which will be turned in to the committee, or a number of tactful and interested adults may be asked to interview the young people, recording on blanks prepared for the purpose the results of each interview. For a complete description of ways of measuring our members, see

"How to Study Individual Growth," the Christian Quest Pamphlet Number Three.

A very simple questionnaire, used effectively by one of the State Councils of Religious Education, is given here. In using it, two copies should be provided for each member. Both copies should be filled out by each member, who will grade himself very honestly and sincerely according to the number of points possible. Then he will keep one copy and refer to it from time to time, changing his grading as his rating is raised. The other copy, unsigned if preferred, will be given to the committee working on the discovery of interests and needs. The tabulated results should go to each organization interested in the study. The Executive Committee of the Young People's Society will find them tremendously helpful in working out the programme for the society. For instance, if a great many members are unfamiliar with the paintings mentioned under Mental 5 (b), the Devotional Committee will undoubtedly wish to plan some meetings which stress Religious Art or the influence of Jesus in Art. If the Social Section of the questionnaire shows that the members have decided racial antipathies and limited friendships, the Social Committee will begin immediately to plan a recreation programme which will change these attitudes.

A Questionnaire About Individual Development Based on the Idea of the Abundant Life as Fourfold Physical, Mental, Social, Religious.[1]

INDIVIDUAL FOURFOLD STANDARDS

Physical

Possible Points

1. Eating: Do you govern your eating by good judgment based on some knowledge of dietetics? 25

2. Sleeping: Do you average eight hours' sleep a night? 20

3. Exercise: Do you take daily "Cal"? Do your regular daily work and home duties involve exercise? 8
   Do you take regular exercise out of doors such as hiking, track, swimming, etc.?. . 9

4. Have you read some standard book on General Hygiene? Or have you had a course in Hygiene? 10

5. (a) Do you play any team game regularly? . 10
   (b) Do you play regularly any games of individual skill (tennis, golf, etc.)? . 10

[1]It may be argued that these classifications are artificial, and indeed they are if you try to use them as the basis for a programme—if you try, for instance, to build a "Mental Programme." That, of course, is ridiculous. Yet, recognizing the unity of life, it is still possible to test that life under these four classifications and by very simple questions to form a quite complete estimate of interests and needs.

Mental

1. (a) Are you still in school? 14
   (b) If not, are you doing any continuation work (special reading or correspondence or night school work)? . . 14

2. (a) Have you real conscientious objections to cheating in examinations or copying other people's work and handing it in as yours? 7
   (b) How much do you depend on "bluffing"? 6

3. Do you read regularly any weekly or monthly informational magazines? 10

4. Have you read in the past year at least one book in each of the following lines: poetry, history, biography, good fiction, travel? . 14

5. (a) Do you play any musical instrument or sing in a choir or chorus? . . . 3
   (b) Are you familiar with the following pictures: Hofmann's Boy Christ, and Christ in the Garden, Murillo's Madonna and Child, Millet's The Angelus, Holman Hunt's Behold I Stand at the Door and Knock, Leonardo's Last Supper? 3
   (c) Can you recognize pictures of the following works of art and buildings: Winged Victory, Venus de Milo, The Thinker, The Appeal of the Great Spirit, Parthenon, Roman Forum, St. Mark's, Venice, Westminster Abbey, Rheims Cathedral? 3

N. B. You can get all these at about two cents each from the Perry Picture Company.

6. (a) What kind of movies do you like best? . 6
   (b) Do you choose the ones you see according to this standard? 8

7. Have you chosen your life work yet? If so, did you study the whole field carefully first? If not, what effort are you making to choose intelligently? 14

8. How are you preparing yourself for your responsibilities as a Home Maker?. . . 12

Social

1. (a) Do you make friends easily? . . . 8
   (b) Do your friendships last? 8

2. (a) Are your friendships limited to your own small group or are you democratic? . 8
   (b) Do you honestly prefer to be democratic or exclusive? 8

3. (a) Is your natural reaction to those who wait on you in store, on the cars, etc., one of equality or superiority? . . . 4
   (b) Do you always remember they are folks just like you? 8
   (c) Do you have any racial antipathies? . 4

4. (a) Do you belong to any social clubs? . 8
   (b) Does your organized class have an adequate social programme? . . . 8

5. Do you have a number of friends of the opposite sex, or have you narrowed down to one? 6
   Do you have definite ideals about the one who will be your final choice? . . 6
   Do you live up to these ideals yourself?. 8

6. (a) Do you do any organized social service work? How much? 8
   (b) Do you do any individual social service work? How much? 8

Religious

1. Have you made a public profession of Jesus Christ? 15

2. Do you keep the Morning Watch? . . 15

3. (a) Do you attend regularly
   Sunday School? 6
   Morning Worship? 6
   Evening Worship? 4
   Prayer Meeting? 4
   Young People's Society Meeting? . 5
   (b) Do you make a special effort to be present on Communion Sunday for the Lord's Supper? 6

4. (a) What Bible Study have you done and what are you doing? 8
   (b) How much religious reading are you doing aside from the Bible? 6
   (c) Are you taking any Teacher Training or other religious training courses? . . 6

5. (a) What do you know about the missionaries and mission fields of your own church? 5
   (b) What do you know about the general missionary situation in the world? . 5

6. Are you definitely preparing to take part intelligently in the political life of your community and country? 5

II. Recruiting in the Congregation

A. In the Sunday School

I have suggested that ideally every member of the corresponding age group of the Sunday school should be a member of Our Society. Likely, however, we shall find very few places in which this ideal situation prevails. Therefore we must consider some of the means of recruiting Young People's Society members from the host of young people who are within our congregation but not yet affiliated with the society.

In many churches there is only one method of recruiting in the Sunday school. That is by having the Sunday school superintendent announce the Young People's Society meeting from the platform week after week with the vague hope that someone hearing that announcement may come to the society meeting.

I believe that there are real possibilities in the platform announcement but not as it has usually been given. In the first place, an announcement must attract the attention of the Sunday school members.

If they have heard Mr. Brown give the same series of notices every Sunday for years they are not likely to pay especial attention to any item in the series. I have advised many societies to ask for permission to have a member of the society make the platform announcement in the Sunday school, and the results have been most satisfactory.

In one instance the society president came to me and protested that my plan did not work any better than the old one. The next Sunday I went into the Young People's division room to try to discover the reason. I found it very quickly. The superintendent read the usual list of announcements and then said:

"Robert Moore will now give the Young People's Society meeting notice."

Naturally, the notice was killed before Robert Moore reached the platform, and I advised the president to ask his superintendent merely to call upon a society member and not to explain what the announcement would be about. If a different member of the society is chosen each week and the announcement is given in an original manner the members of the Sunday school will listen attentively even though, after a while, they can suspect that the young person mounting to the platform may be going to say something about the Young People's Society. Incidentally the one who is to make the announcement should learn to walk to the centre of the platform and stand perfectly still before beginning to say anything. I have seen a number of perfectly good announcements spoiled by the fact that the announcer began his speech on the platform steps and had it completed

by the time he had reached a position from which he could command the attention of all the people in the room.

Notices of special Young People's Society events such as parties, plays, and picnics, as well as the weekly meetings, should be posted on the Sunday school bulletin board. I shall speak later about various forms of posters and need mention here only that they should be used generously in the Sunday school room and followed up by invitation cards, curiosity leaflets, and other advertising devices.

Of course, personal invitations to members of the Sunday school will always be more effective than announcements to the entire group. The Membership Committee of Our Society is careful to get a list of new members joining the Sunday school each month and to make personal calls upon these new members in the interest of the society. If they seem a bit timid about coming out to the Sunday evening meeting they are invited to get acquainted with us at one of our parties or picnics.

Excellent results are secured by various forms of class invitations. In cases where the Sunday school teachers have not shown any especial interest in the Young People's Society a "teacher's night" is sometimes arranged. On this occasion particular honour is paid to the Sunday school teachers, and naturally the members of the classes will come out because of their teacher-loyalty. Frequently a well-planned meeting of this type will utterly change the attitude of the teachers.

Sometimes the Membership Committee works

quietly in the Sunday school class trying such a plan as that of securing the conditional promise of each member of the class. That is, each member is approached individually and asked if he will attend the meeting provided all the other members of his class will attend. This usually results in a one hundred per cent. attendance on the occasion chosen.

Sometimes we plan a party in honour of a particular Sunday school class and in that way manage to give the members of the class a decided interest in Our Society.

Perhaps the best plan which Our Society has ever used is that of the Interclass contest. Now as a rule we object to membership contests because they develop a spirit of rivalry and are at best an artifical means of attracting members, frequently being substituted for needed improvements in the society's programme. The Interclass contest which is conducted almost entirely *outside* of the society itself seems to lack the faults of most contests.

Our Devotional Committee plans a series of exceptionally interesting Sunday evening meetings—as many meetings as there are classes within Our Society age limits in the Sunday school. Two weeks before the series begins announcement is made in the Sunday school to the effect that for a number of weeks the society will entertain particular classes of the Sunday school as honour guests.

"The first class to be so entertained," says the announcer, "will be Mr. Martin's class, which will visit Our Society two weeks from to-night. Of course, other classes may attend at any time but each class

will have one night which is particularly its own. The class having the highest percentage of its members present at our meetings will be given an award at the end of the series."

Of course, the spirit of the Sunday school class will be shown by its percentage in attendance at the society meeting and, too, the teacher will find that it is especially necessary for him to go with his pupils. When the members of the class reach the meeting they will be assigned to special seats and made to feel free to take part in the meeting but not embarrassed by any insistence upon participation. Sometime during the evening the class will rise and the report of attendance will be given. Usually the entire Sunday school becomes excited by this Interclass contest and we have many additional visitors beside our guests of honour. In one instance the prize, a Hofman picture, was awarded to a very active young men's class which had shown no interest in the society before the contest. The picture was publicly returned to the society by the president of the class.

"We have all been attending the meetings of the Young People's Society since our special night," he said, "and we all feel that we should like to be members so we want this picture to hang in *our* society's meeting room."

No matter what plans we may work out for recruiting new members we may be sure that the only perfect method is that of recruiting by service: that is, the Sunday school's interest in Our Society will depend very largely upon the service which we give

to the Sunday school. The forms which this service will take will depend upon local conditions.

Our Society has helped by having a number of its members always ready for substitute teaching, by frequently planning and conducting the departmental worship service in the Sunday school, by presenting a special playlet or pageant or providing special music, by decorating the Sunday school room for festival occasions, by visiting the sick, and by making surveys and doing various forms of library and clerical work.

B. AT THE CHURCH SERVICE

Almost every church is attended frequently by young people who are not members of the church or connected with any of its organizations. These young people are likely recruits for Our Society and can frequently be drawn through the society into active church membership. Our Society's Membership Committee, therefore, is not neglectful of the opportunities for recruiting presented by the church service. It assigns particular members to different sections of the church with the special responsibility of greeting strangers and inviting them to come to the Young People's Society meeting. We frequently place invitation cards in the church pews, always have an original announcement in the church calendar, and see that a brief, clear notice is placed in the hands of the pastor. If there is a bulletin board in the hallway we ask permission to use it occasionally, and once we interested a number of people by a plan

which did not start out to be a recruiting plan at all!

We were working on a service programme in Our Society and were trying to keep a record of the members who attended church regularly. We found that a roll call in the meeting took up too much time so we printed a complete society roll on a very neat poster, blocking in the Sundays of the year at the side of the list of names. A pencil was attached by a cord to this poster and each member instructed to mark himself present when he attended a church service.

To our astonishment we found that as the members quietly approached the poster in the church entrance hall and checked their names the other members of the congregation showed considerable interest in the process. Adults were no longer able to say, "The members of the Young People's Society never stay to church," and many of the young people who were not members read the membership list and found it appealing and immediately decided to have their own names added to it.

In the church, as in the Sunday school, service is the most effective means of interesting young people in Our Society. We can bring about improvements in the outside appearance of our church by keeping the lawn trim and tidy and caring for beds of flowers. Or we may work to provide a new bulletin board or electric lighting for the old one. We can find many places for improvement in the interior of the church. If there is no need of new paint or carpet or lights or hymn books there will be festival occasions for which we can secure and arrange suitable decorations. For such occasions, too, we can provide ushers, who

will wear neat but conspicuous emblems of Our Society. Probably we can arrange for the use of automobiles in which to bring to the church old folk or members who are not well enough to walk and not fortunate enough to own automobiles.

We can start a nursery for little children and our members, taking turns, can care for these children while the parents attend the morning worship service. Nursery equipment need not be elaborate—a crib or two (or even pillow-stuffed clothes baskets) some little chairs, a few toys and picture books will be all that is required.

At least once a year a special young people's service can be arranged by Our Society alone or if possible in coöperation with the other young people's organizations of the congregation. The programme for this occasion should be very carefully planned with a simple but beautiful worship service, special features, such as a brief pageant or other dramatization, and concise reports of the work being done by the young people. Such a programme will be a means of showing to the entire congregation just what the society is really able to do.

In Our Society it has long been the custom for the members to attend the Sunday evening service in a body on the last Sunday of each month. The pastor makes his sermon for this night unusually appealing to young people and frequently asks us several weeks in advance to list a number of problems which we as young people are facing. From this list he will choose one problem to treat in the sermon.

I can almost take for granted that every society

recognizes the importance of enlisting the coöperation and understanding of the pastor himself. I do feel, however, that it is necessary to warn many societies against monopolizing all the pastor's time. He is a busy person and should not be expected to attend every meeting of the society or to accompany the members to every district or county rally or picnic or other gathering. We know that he is really interested in our work, ready to help us in any emergency situation, and always willing to act as our counsellor and guide so we should not insist that he give us continual proofs of his interest.

On the contrary, we should be willing to serve him in every possible way. Sometimes we can help him with the clerical work of the church, sometimes we can make some of the less important pastoral calls, and always we can let him know that he need only suggest a service task in order to have it carried out at once. Many societies have kept in such close touch with the pastor that in times of a pastoral vacancy they have been able to tide over a period which would have been otherwise a period of depression and loss of membership. I know one church in which the Young People's Society carried on all the functions of the pastor including the actual preaching for a period of several months, *during which time the attendance noticeably increased!*

III. Recruiting in the Neighbourhood

Our Society does not neglect the Master's instruction to "Go into the highways and byways and com-

pel them to come in." We try all the methods of kindly compelling new members to come to Our Society that we can possibly devise.

The most practical and fundamental method is that of uniting with other societies in the community for a complete neighbourhood survey. By coöperating in the survey we avoid wearying our neighbours by overmuch visiting, and we avoid the equal danger of omitting any of our neighbours. Usually the community is divided into districts and teams of two appointed to cover each district. Those who do the calling should find out the church preference of the young people in each home and invite them to the church of the denomination preferred. Of course there should be no attempt at recruiting members for the Methodist Young People's Society who would naturally belong to the Presbyterian Young People's Society. The coöperative survey, however, will be helpful to all the societies coöperating and it will be a means of fostering understanding and fellowship among the members of the various societies.

If members of the Young People's Society help in the church Every Member Canvass they will undoubtedly meet possible society recruits during their canvassing. Always the Membership Committee should be watching out for young people who are strangers in the community and should invite them to the society meeting even if they are not planning to remain permanently in the neighbourhood.

Young People who are away from home find Sunday the loneliest of all possible homesick times. More than once when staying in strange towns I have been

cheered and pleased by finding in my hotel mail box on Sunday morning a personally addressed invitation to a Young People's Society meeting. I have been pleased not only because of the personal pleasure this meant for me but because the invitation indicated a very wide-awake society Membership Committee.

Young Men's Christian Associations, Young Women's Christian Associations, schools, and colleges are rich recruiting grounds. The bulletin board in College Hall of the University of Pennsylvania, for instance, almost always holds an attractive poster inviting students to a particular meeting at one of the Young People's Societies in the neighbourhood.

Not only are there many places in which posters can be distributed, but the newspapers are constant opportunities for recruiting. In small towns, especially, well-written news notes of Young People's Society activities will be gladly accepted by the editor. Even in large city papers there are pages of religious news notes on which the Young People's Society can find a place if it has something really interesting to report. Frequently it is worth while to insert brief attractively worded notices in the section of paid advertisements.

The thought previously suggested that service is the best means of recruiting applies to the community as well as to the local church. We can interest the young people of our neighbourhood by proving to them that we are really doing something worth while. Carefully produced plays and pageants will offer such proofs. The opening of a playground for children with members of the society in charge of group games

and story hours will be a wonderful advertisement as well as a means of service. Many societies have regular times for visiting hospitals and orphanages and homes for the aged.

Many societies have attracted favourable attention by a constructive movement for town betterment. Health crusades and clean-up campaigns have been successfully engineered by Young People's Societies. Back yards and alleys have been made spick and span. "Dumps" have been changed into community vegetable gardens or playgrounds. Flies have been fought to a finish and the mosquitoes deprived of their breeding grounds. Societies have helped put through community reforms of all kinds. The Young People's Society members of one town, for instance, carried on a campaign which successfully opposed the opening of Sunday moving picture shows.

After all, recruiting for Our Society is a comparatively easy thing. We do not need to find a bait to lure folk into an organization which is unappealing itself: we need only to let young people see the numerous activities of Our Society in order to convince them that it is worthy of their membership and their loyalty.

CHAPTER SEVEN

I. Some Ways to Advertise

A. MAKING THE CALENDAR COUNT

While considering methods of recruiting members we mentioned several important ways of advertising Our Society. Before we set the Membership Committee to work let us think a little more about some of those ways, especially the ones which attract attention through the eye-gate—calendar notices, newspaper items, posters, and invitation cards.

Back in Chapter Four we read a calendar notice which could be duplicated in thousands of calendars throughout the world. (Do you all understand that by "calendar" I mean the printed or typed leaflet distributed at Sunday church services and carrying the Order of Worship and the announcements for that day and the following week? I have heard other names substituted for calendar.)

Here is the notice as we read it:

> 6: 45—The Young People's Society will hold its regular weekly meeting in the chapel. Topic: How Jesus Faced Duty. Leader: Mary Brown. Everybody invited.

Not an especially intriguing invitation, is it? You don't feel after reading it that at all costs you must

attend the Young People's Society meeting that night. You don't feel that the meeting will be worth even the sacrifice of a second piece of cake at supper—you would rather linger over your evening meal than rush to a meeting which doesn't promise anything especially worth while.

"'The regular weekly meetings.' Oh, I might as well stay home to-night, there will be another 'regular weekly meeting' next week!"

No, that kind of announcement will not help much in increasing attendance. The calendar won't count as a means of advertising unless the notice it carries fairly pulls you to the Young People's Society meeting. The notice must catch attention and lead to action. It must make the reader eager to attend the meeting announced. It must make him aware—even if only subconsciously—that a society which knows how to prepare such an interesting announcement will be able to provide an even more interesting meeting.

"But," you protest, "we have to make our calendar announcement fit the space allotted to us. There isn't room to be original, and besides, we're just average young people. I don't believe we know how to be especially clever."

Let's take the second point first. Nobody expects you to be more than average young people. Average young people are quite clever enough. Besides, being "original" is quite easy. You don't have to say something new. King Solomon discovered long ago that there is nothing *really* new, you know. All you have to do is take the facts you want to present—old facts,

very likely—and turn them around so that they will have new meaning. Don't aim to cover up the facts with elaborate wording, try to find a simple, concise form for them. Don't think about whether you are clever or not. If you think you are you're probably mistaken, anyway! Just think about the best way to tell Sally Stranger in the church pew that she simply cannot afford to miss the Young People's meeting.

As for space—suppose we count the words in the announcement quoted. Twenty-three words. Let's try another arrangement.

> "When Duty whispers low" how do *you* reply? It is your privilege to discuss "How Jesus faced duty" at Young People's Meeting. To-night!—6: 45.

Just the same number of words but quite a bit more appealing, don't you think?

Here is the announcement of a different topic, just to prove that even a twenty-three-word limit is not an insurmountable difficulty.

> DO YOU TAKE CHANCES? You can be *sure* of a good meeting of the Young People's Society. Topic: "What is a Christian Citizen?"

Nor is it always necessary to have your announcement state the topic in exact form. For instance, a meeting was planned around the theme "Cultivating contentment." To add a touch of novelty to the meeting it had been decided that the symbolic folk tale, "The Seed of Content," would be told to illus-

trate the topic and that each one attending would be given a small packet of flower seeds, to which would be attached a Bible verse on contentment. The seeds were to be planted by the members and the flowers used later for distribution among the sick folk of the congregation. The calendar announcement was simple but challenging:

> Seeds of Content will be planted by the Young People's Society to-night. Come and make sure of your share of the harvest.

You may assume, you see, that if announcement of your meeting is made every week you do not always have to include the location of the meeting or even the time it is to be held, although both of these facts should be given frequently.

The space in the calendar may be filled by words which repetition has made meaningless, or it can be used to present the kind of message which will really count as a method of advertising.

B. NEWSPAPER PUBLICITY

Many societies have overlooked the advertising value of newspaper articles. Other societies have known vaguely that newspaper articles would be good advertising but have had no clear ideas about the way news notes should be prepared or about the method of getting them actually into print.

In the first place, we must distinguish clearly between an advertisement of Our Society and a news note or article which has advertising value. We have

no right to ask any editor to publish for us a mere advertisement telling about the fine society we have unless we are willing to pay the regular advertising rates. If our budget makes allowance for paid advertising we shall make a good investment by doing as much of it as we can afford.

The news note, however, must be considered primarily in the light of its appeal to the reader. It must not try to state in so many words that we have a fine society but must prove that fact by a story of what the society is actually accomplishing. Most city newspapers have a religious news page at least weekly and will gladly accept notes of actual happenings in Our Society. Rural newspapers are even more hospitable in offering space.

In either case, however, we must be sure that what we want to put in the paper really *is* news. What news? An old-time editor's classic answer is the best definition I know.

"If a dog bites a man, that's just a natural occurrence, but if a man bites a dog, *that's news!*"

In other words, it is the unusual, the unexpected, the *different*, which makes news.

Therefore, if Our Society is in a rut, with nothing ever occurring but routine meetings and periodic socials, we cannot expect to find the newspapers of our town of very much help to us. Before we can say anything to interest the public we'll have to do something interesting. What? All sorts of things are possible—the especially planned meeting, with an exceptionally attractive programme and possibly a

noteworthy speaker; the play that will appeal to the whole community, the service task in which the whole community will be interested, the party which is novel in its form. Anything we do which rises above the merely customary will have news value.

Having found something worth saying, our next problem is: How shall we say it? Our most frequent mistake is that of saying it at too great length. An acceptable news note must be concise and clear, it must tell what happened and not our opinions of what happened.

The first paragraph of our news note should briefly present an answer to the questions "Who? What? When? Where? and Why?" The other paragraphs add requisite details. The note should end when all the necessary facts have been given. It should never be padded to look longer than it is. Sometimes an article can be accompanied by a photograph of an individual or small group, provided the picture is in the form of a glossy print taken by a professional photographer. Snapshots cannot be used successfully, nor are pictures of large groups very desirable. When the cut is made small enough to fit the newspaper space the individual members of a large group are likely to be too indistinct to be recognized.

Every newspaper has a certain style of its own which we can study carefully before beginning to write. Better still, we can call on the Editor of Religious News, or the Editor-in-Chief if we are in a rural community, and ask him to tell us what kind of copy he can use best. Of course, all news notes

should be typed carefully—triple-spaced lines of about ten words are preferred—and sent in well in advance of the date of publication desired.

Newspapers generally are crammed with accounts of ugly happenings. We have a chance, in Our Society, to—in a small way at least—put something fine into the newspapers. If, at the same time, favourable attention is called to Our Society and young people are encouraged to think of joining our group, why, so much the better for us. And for them!

C. CONCERNING POSTERS

One of the most common fallacies in the world is this: "It's so easy to make posters!"

That might be true if you were a professional sign painter or an artist, but it is not true for the average person—for you and for me. Anybody *can* make posters and in Our Society we long ago recognized the advertising value of posters, but we also learned that poster making requires infinite care and patience and real practice. Anybody can make posters *who is willing to spend real effort.*

Good posters never just grow. They are thoughtfully planned with an eye to the particular purpose of each one. The same rules for lettering and borders and spacing do apply both to the poster advertising the devotional meeting and the poster arousing curiosity about a banquet, but the *tone* of the posters will be quite unlike.

It is good fun to experiment with combinations of materials and colours and pictures and wording until

you have found just the right way of expressing your message. An effective poster cannot say much in words, so you must contrive to make even the colour of it help to make the desired impression.

All sorts of artistic combinations of colours are possible. Sometimes a very ordinary poster will be made unusually attractive by mounting it upon a sheet of paper of another colour just enough larger than the original poster to give a good background. Again, the lettering can be marked lightly in pencil and cut out so that when the poster is mounted upon a coloured background the lettering will shine through in the colour of the background. Or we can use gummed letters which are easily obtainable from any stationer's. Or we can do our lettering with India ink, water colour, or even crayon or chalk. Some very attractive posters have been made with rough-surfaced paper and coloured chalks. The possibilities are as varied as the events which we have to advertise.

Of course, there is the possibility of making one rather substantial poster with an attractive picture and a bordered space in which several announcements can be given merely by pasting one over the other. If carefully done, such a poster is quite satisfactory for a while, although it soon lacks the element of novelty which is very desirable.

If possible, every devotional meeting should be announced by a new poster. This means that some members of Our Society will be kept rather busy at poster making. But poster making is a most fascinating pastime, especially if several members of the

society meet as a group and prepare a number of posters at the same time. Incidentally, this method of work saves expenses, as very often in order to make attractive colour combinations we can utilize bits of coloured papers which are left over from the making of one poster and which would probably be thrown away if we were not interested in more than one at a time.

In this day of elaborate advertising campaigns the magazines are filled with pictures which can be cut out and saved for poster decoration. The poster with an applied picture will depend for its success upon the position in which the picture is placed and upon the way it is made to seem "tied" to the poster. Many posters are spoiled because the picture seems just floating off into space. An India-ink outline around the picture will make it much more at home on the poster, so will a lightly tinted shadow. Borders work wonders in making posters seem complete. Try different kinds of borders—single ones, double ones, shaded ones. Once—to my astonishment—I found a poster design of mine in a book of examples of fine types of advertising. Beneath it was printed, "The unusual effectiveness of this poster is secured by the double border at the sides."

How I laughed! When I had sketched the design for the printer (the poster was to appear first on a magazine page before being copied by young people in local churches) I had left too much space between the message and the sides of the border. So I drew two new lines, meaning to rub out the old ones. Then I was interrupted and forgot to make the correction.

So I learned that sometimes two lines are better than one!

In *Poster Making for the Amateur* Anne W. Vandevanter has given most excellent instructions about the making of posters. This is one of the indispensable books for Our Society's library. It will help you to make the creation of posters as easy as any worthwhile task deserves to be.

Posters *are* worth while, not only as advertisements but as decorations for our meeting room and as aids in giving facts to be impressed upon the members of the society during the meeting.

They can be striking and persuasive and really beautiful even if made by an amateur who cannot draw or paint, if that amateur is neat and patient. They can be beautiful or they can be hideous. Let's make sure that in Our Society they are really well done.

Books on Poster Making

The Amateur Poster Maker—Jeannette E. Perkins.
Poster Making for the Amateur—Anne W. Vandevanter.

D. PERSONAL INVITATIONS

If you should happen to say to me, "Do call at our house sometime when you are in Homeville," I would thank you politely and I *might* call at your house as invited. Yet, being a shy soul, I would probably hesitate—suppose you were entertaining other guests or shampooing your hair or fixing the furnace?

But if you should say to me, "Can you arrange to

PARK AVENUE C.E.'S
We Welcome You
to Our Meetings this
Evening —
SOCIAL HOUR
ENDEAVOR
Said Mr. Half Note to
Mr. Whole, "You will hear
Music to cheer your soul,
if you go to the
First Christian Endeavor
Orchestra Recital
PHONE
A
FRIEND
About
Christian Endeavor
at 6:30
Shake
Hands
with us at
Fellowship
Hour
at 5:30
at 6:30
Dont Hide your
light under a bushel
Let it Shine
forth for
Christian Endeavor
MOTHERS
Day Tea
5:30
Bring A
Mother
With You
A POINTER
For You —
BIG
IDEAS
He that hath ears let him hear!
He that hath eyes let him see!
He that hath lips let him speak!
- For the -
First Christian Endeavor

IS POVERTY NECESSARY
?
How Can It Be Abolished In
Our Town
?
HELP US TO DECIDE
at the
Young People's Meeting
Sunday, Aug. 12 6.30 P. M.

IF YOU CAN'T SING
YOU CAN
"MAKE A JOYFUL NOISE"
SO COME
TO OUR
NEIGHBORHOOD SING
Thursday at seven
Grace Church Lawn

"A LIGHT UNTO MY PATH"

CANDLELIGHT MEETING
OF THE
YOUNG PEOPLE'S SOCIETY
Sunday, October 7—7 P. M.

COME
"Let your light shine"

FOLLOW THE MOON PATH
TO OUR
MOONLIGHT MEETING
On the Church Lawn
Sunday, Aug. 26—8.00 P M.
All Young People Expected

HAVE YOU A RULE
FOR SUCCESS
?
Let Us Make One Together
At Young People's Meeting
Sunday, Aug. 19-6.30 P. M.
Topic—"How to Get on in Life"

Meet us in the Chapel
The Coolest Place in Town.

2 + 2 = ?
YOU KNOW
THAT!

CAN YOU COUNT YOUR
JOYS?

4 ÷ 2 = 8
YOU'LL KNOW WHY
IF YOU SHARE YOUR
JOYS

Let us share the joy
of
Our Young People's Meeting
with *you*
TONIGHT!

DO WE MEASURE UP
TO THE
STANDARDS OF CHRIST
IN OUR
SOCIAL LIFE
?
Come—Help Us Decide
FOR
Our Community
AT
Young People's Meeting
TONIGHT

be in Homeville the last week in October? We'd like to have you come to dinner on the thirtieth" I would accept with glee and forthwith calculate the possibilities of squeezing a new dinner gown into the October budget. For you would have made coming to your house seem really *important.*

General invitations to the devotional meetings and parties and other activities of Our Society are well enough in their way. Announcements from platform and poster attract attention and do result in increased membership but the increase comes much more swiftly and surely through the medium of personal invitations.

Little personal notes written by hand or typed, or neat postcards with an individual touch will require only a little time and very little money. Where it is desirable to reach a great many young people printed cards can be used provided they have the effect of originality. In Our Society we have had much success with printed cards and much fun experimenting with different sizes and forms and combinations of colour and type. Frequently we have used a little jingle or poem-in-prose. One very effective one is worth copying:

THE THING YOU'VE MISSED

There is something you've been missing which we'd like to have you share. It's an earnest little meeting, just an hour for praise and prayer, when the young folks come together at the close of Sabbath Day: just an hour of inspiration with a thought to take away.

There are friendships you've been missing. Possibly you didn't know that we oftentimes have parties. Or, perhaps, you called them "slow" and lost pleasant hours because you thought, "It's not worth while to go." But it surely is worth while to know, in hours grave or gay, that you've faithful friends beside you who'll go with you all the way.

Oh, there's much that you've been missing but—there's something we've missed, too. For, while you have missed our meetings, we've been missing—YOU!

THE YOUNG PEOPLE'S SOCIETY.

CHAPTER EIGHT

I. The Best Kind of Recreation

Let's not have any more socials!

I can hear your shrieks of distressed amazement. "What?" you cry. "Leave all the fun out of Our Society's programme? Take away the hours of delightful fellowship, of recreation which sends us back to our tasks with new zeal? Destroy——"

Wait a minute!

I didn't say a word about omitting fun or fellowship. I want to show you how to have more than ever before. That's why I suggest that we leave out the socials. What do I mean?

Simply that to hundreds of societies the entire recreation programme includes nothing more than an occasional "social" and that quite frequently the social is as dull and uninteresting as its lack of particular name. Of course, socials were meant, originally, to be jolly: once in a while they still are; usually they are just uneventful gatherings of young people, with a few more or less jolly games, perhaps a "recitation" or a "solo," and then a dish of ice cream and a cookie and a sort of petering out—guests drifting off. I've been, in my day, to many a social which had only two redeeming features—the refreshments and the moment of thrill in which I wondered who would ask, "May I escort you home?"

Sometimes, in an effort to make the social jolly, there has been a great deal of noise and boisterousness, and young people in church socials have shown shockingly little evidence of good manners.

No, in Our Society we want our indoor social events to be much more delightful than a "social": we want them to be more enjoyable than any commercial amusement could be. We want them to be so important that each one must bear a name of its own and be planned with care and cleverness. We want those indoor parties to be only one phase of a well-balanced recreation programme which will enrich every phase of the life of our members.

What *is* recreation?

Recreation should be considered as the whole realm of activities in which young people participate with a feeling of joy and freedom from routine. It includes many types of experiences, some group experiences, as games, music, dramatics, athletics, some individual experiences such as reading and the expression of various hobbies. The elements of the recreation programme will vary according to the interests and needs of the young people, the season, the available equipment and leadership, and many other factors, but there are certain tests which can be applied to all recreation to prove its worth.

Worth-while recreation will have certain very definite results:

I. PHYSICAL RENEWAL

The result of any activity should be re-creation. It should mean, in some measure at least, the de-

veloping of muscular strength, bodily skill, and physical poise.

2. MENTAL STIMULUS

Worth-while recreation should be a spur to the imagination, should quicken reason and sharpen the perceptions of the young people. It should help them acquire good taste and open up to them new fields of interest.

3. SOCIAL BROADENING

There should be widening friendship circles as the result of worth-while recreation.

There should be new understanding of the happy possibilities of sincere comradeship between young men and young women and higher standards of relationship between them. Understanding of and appreciation of other people should be increased and that understanding extended to include people of a different social status and of different nationalities and races.

4. SPIRITUAL AWAKENING

As the preceding tests are met there will come to the young people a new knowledge of God. They will have new zest in living, will recognize that their strengthened bodies are indeed the temples of the living God. Their quickened minds will see God in the tasks of every day, in the out-of-doors, and in the achievements of man—art and science and industry. Their broadened social consciousness will help them to see God in others—even in apparently unlovely

folk. They will start eagerly upon the adventure of discovering the best in life. They will have standards of recreation which they can apply wherever they may be.

The Recreation Programme of Our Society May Include

Indoor Recreation.

1. Parties (as inexpensive as "socials" and much nicer!)
2. Formal banquets—with best manners and an interesting programme not all "peppy yells."
3. Music.
   Orchestra—glee—choir.
4. Folk dancing—rhythmic games.
5. Dramatization.
6. Indoor athletics—group games.
7. Forum and debate.
8. Story hours—suggested home reading.
9. Handcrafts.
10. Research.
11. Class for recreational leaders.
12. Recreation for others in church, community, home.

Outdoor Recreation.

1. Athletics.
   Tennis, baseball, basketball, volley ball, setting-up drills.
2. Planned picnics.
   Tournaments, contests, games, camp fires, stunts.

3. Hikes.
   Discovery, kodak, botany, bird, historical.
4. Hunts.
   Hare and Hounds, treasure, pirate expeditions.
5. Rhythmic games—folk dancing.
6. Dramatization.
7. Water sports.
   Boat rides, water carnivals.
8. Festivals.
9. Winter sports.
   Snow trailing, skating, sledding, snow games.
10. Camping—woodcraft.
11. Community celebrations.

Planning Our Recreation Programme

You can readily see that it will be inspiringly hard to plan a recreation programme for Our Society which will meet the tests of individual recreation, which will be attractive and satisfying, and which will help our young people to develop fine ideals of friendship, especially in relation to the opposite sex. Our Recreation Committee's task will require patience and careful preparation, but with the help of the books given in the Bibliography and with experience the committee will become increasingly skilful.

At least the task will never be tiresome. Originality will help to make up for lack of equipment, imagination will help the tiniest bit of money turn an ordinary room into a place of delightful charm, a fine

spirit of hospitality will bring out the social qualities of backward, shy guests.

Of course we are careful, when planning the recreation programme for Our Society, to avoid duplicating the efforts of any other organization in our church or community. Ideally, the recreation programme should be planned by the Young People's Cabinet or Council of the church and we should merely carry out those items assigned to us. The size and nature of our recreation programme will depend—Yes, you've guessed it!—"upon the needs of our members" and also upon our ability to use recreation as a means of meeting the needs of folk who are not members of the society. The many textbooks on recreation methods will give you help in planning but I shall include here some suggestions which I have formulated out of much experience in this particular line of work.

II. Suggestions for Successful Social Events

1. Never have a party or outing of any kind without a central idea or theme. Upon this theme build your invitations—individual and poster invitations, your decorations, games, and refreshments.

Be absolutely consistent in carrying out your theme. Do not decorate your social room with red, white, and blue crepe-paper streamers for "An African Palaver" or serve refreshments in fancy china at a Poverty Party. Simple decorations may be very effective. The wrong side of old wall paper has been known to furnish an interesting scenic border to give

"atmosphere," especially when the items in the scenery had to be labeled so that the guests could tell the difference between a house and a humming bird. Parties from other lands offer exceptionally interesting decorative possibilities.

Refreshments should be simple but appropriate.

Choose a name for the occasion which will be suggestive and at the same time quicken the curiosity of your guests. "A Night in Wonder Wander Land" is more alluring than "A Hallowe'en Social," and "A Jaunt to Old Japan" than "A Mission Study Class Hike."

Themes will be suggested by the seasons, the holidays, and the recreation textbooks. Keep a card file for new suggestions for kinds of parties, games, stunts, decorations, recipes for refreshments, poster designs, and songs. When you run out of ideas try "A Night in Nonsense Town" and mix up all the old ones.

2. Plan your programme as definitely as possible.

Aim to begin promptly and end at a certain time. Never let any occasion "peter out." Vary the type of games and entertainment to be included, providing a sufficient number in which the entire group will participate and some in which a few will entertain the group. If you have no new games to carry out your theme give an old game a new name and twist it about a bit to suit the occasion. Prepare a few more games than you expect to need, to be ready for an emergency. Never play a game long enough to permit your group to tire of it. Suit games and stunts to your environment and equipment.

3. Appoint a director for each party or outing who will personally supervise the carrying out of the programme.

He may have as many assistants as he needs to welcome guests, lead games, and serve refreshments but must keep control in his own hands.

The director will need to possess enthusiasm and self-control. He—or she—must be capable of giving clear directions, of seeming to suggest rather than dictate. He must be able to discover leaders, to keep discipline through group action, and to draw the line between jollity and boisterousness.

The director's task will be simplified by the presence of a *few* congenial adults.

4. If the invitation is given by general announcement provide a poster on which those who expect to come can register. This will make known the approximate number to be expected and will be an additional advertisement.

Be sure that newcomers are invited to enter into the other activities of the Young People's Society. Use your social events as a means of recruiting new members not merely for the Society but also for the Sunday school and the church.

5. Make imagination an active assistant in planning. Spend more thought than money. The very surroundings will suggest games. For instance, a blackboard on a wall can be, instead of a distraction, a place to draw scenery or the opportunity for a chalk relay race in which famous men—like Santa Claus—are drawn a feature at a time by the racing lines of guests.

6. Plan as prayerfully as you would a worship service or study course.

III. Relating Recreation to Worship, Instruction, and Service

Consider your recreation as an integral part of the whole Young People's Society programme and frequently relate your social events to your instruction and worship. A Persian party, for instance, may arouse interest to be continued in a study course on Persia which will be concluded by a beautifully worshipful pageant. The ideas of loyalty, team play, and the like developed in athletics may be carried over to committee work in the society.

A party given by the young people for a student group, a foreign group, or a group of neglected children will be a worthy service project. Plays or programmes of varied entertainment can be given in Homes or as community projects.

IV. Recreation from Other Lands

The life of other peoples offers rich possibilities for building distinctive and appealing social events. You can have the novelty of recreated "local colour" in the decorations and unlimited materials for games and stunts.

In parties, formal banquets, picnics, hikes, stunts, and serious drama representing the life in other lands you can learn to understand the characteristic ideas of the people. Frequently you will find games similar

to our own which help us to feel the fundamental likeness of all peoples.

Be very careful, however, that when your programme purports to give a suggestion of the play life of another country you include nothing in your programme which would be distasteful to a native of that country. Do not even appear to make fun of anything which is sacred to other people or to imitate customs which have been outgrown. If you use a game or dramatization representing an early stage in another country's history be sure that you make an explanation of this fact.

V. Concerning Athletics

The Recreation Committee of Our Society will be interested in the following statement quoted from *The Manual* of the Presbyterian Programme for Young People.

"Many churches let their programmes of recreation begin and end with social events, but their young people really need the physical activity of a programme of athletics. Though strong spirits have overcome the handicap of weak bodies, the person who is strong physically can give longer and more active service.

In many communities young people of this age connected with the church have very little chance for athletics or for enjoyable exercise. A church which is really attempting to help them to find abundant life should seek to provide such opportunities. Through a programme of athletics under its own direction the

church can hope to set the highest ideals of fair play, loyalty, and Christian sportsmanship.

The aim should be to include everyone in the programme. Competitive sports with good teams may be encouraged, but the emphasis should be placed upon participation by everyone rather than the development of individual stars. This may be accomplished to some extent by a varied programme appealing to the interests of different people.

Concerning lack of equipment: Some churches seem to believe that because they have no equipment they are released from responsibility for putting on a varied programme of recreation for their young people. They should undertake to discover ways and means of overcoming this difficulty. A church may sometimes hire for the use of its young people on one night a week a public gymnasium or a gymnasium belonging to a public or private school. There may be bowling alleys in town which the church group can make arrangements to use for a certain period. When equipment has been secured arrangements should be made for supervision of the athletic periods so that they may be most effective and so that danger of injury or overexertion may be guarded against. Even those who have good equipment should make every effort to provide a programme which shall insure its best use.

But if no gymnasium can be secured there are some kinds of work which might be pursued in a large room connected with the church. In the most extreme cases, where absolutely no gymnasium work or indoor athletics can be provided, there is still the out-

of-doors. City groups can arrange skating or coasting trips in the winter. Summer time presents the opportunity for swimming and canoeing. By making definite plans and carefully carrying them out, hiking can be made most enjoyable. A definite destination should be selected—an historic spot, some place of natural beauty, a camp site or resting place at the end of a route through country which affords interesting nature study. The abilities of the group should be considered, and longer hikes led up to gradually. There should be plenty of food for the hungry group. The art of cooking outdoors is an accomplishment which all young people should acquire.

THE SUCCESSFUL RECREATION COMMITTEE

You are wondering, perhaps, why I have said nothing about the size of the Recreation Committee or the number of meetings it should hold, or any of the details of handling its task. That is because I believe the details can best be worked out by the local group. You will not always need a committee of the same size nor will you care to hold meetings except when really necessary. You will, I think, be more concerned about getting a comprehensive view of your task such as I am trying to give you.

I hope that you will measure your success, not merely by the attractiveness of your social events nor the numbers of young people they reach, but also by the spirit of real friendliness developing in the society. Are the cliques disappearing? Has the shy girl made some friends? Are your members losing some of their

prejudices about the young people who live in the unfashionable side of town, and about foreigners?

The successful Recreation Committee will be eager to develop such a friendly spirit, to help each young person make a code of good-sportsmanship for himself and to suggest to the members of the society some worth-while forms of individual recreation. *The Manual*, which I have already quoted, very aptly says:

"In addition to what is done with the group, the individual should have his own special interests. Some meetings might be devoted to the stimulation of interest in hobbies such as reading, drawing, nature study, popular science, photography, and an infinite variety of other things.

"Perhaps the best way to create enthusiasm about finding out how well-balanced the individual programmes of recreation are, would be to have each young person keep a record of leisure-time activities for a week. The group should work out the questions to be answered. Some queries which might be included are: How much time is spent in active exercise? How much watching others play? How much in reading? How much in going to the moving pictures or theatre? How much in work at a hobby or a vocation? How much in resting? How much in idling? When the results are reported, attractive posters might be worked out showing the average time for each thing, or there might be an informal presentation of the typical use of leisure time. With the interest aroused by this method, it should be easy to help each one to work out a well-planned time budget,

making sure to provide for the varied types of recreation needed."

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CHAPTER NINE

Sample Recreation Programmes

A. The Day for Ascending on High:[1] A Picnic Programme[2]

Once a year the Chinese celebrate "The Day for Ascending on High," leaving their work and making an excursion to the top of some neighbouring hill. This they do because long ago a Chinese received a warning that dire disaster was about to come upon him and his family. Escaping to the top of the mountain, he averted the catastrophe. What better reason is needed for the Chinese of to-day to escape for a few hours from the toil of everyday life? What better reason is needed for us to imitate their observance than our desire to escape from the monotony of the usual Young People's Society picnic?

If there is no real hill within convenient reach we shall choose the most attractive picnic site we know, use our imagination, and so carefully plan our programme that its climax will be very truly "a mountain-top experience." Every detail of the programme will be arranged, of course, by the picnic director and his committee, and provision will be made to have

[1] From *Chinese Ginger*.—Miller.

[2] May be used as an indoor party also.

on hand all material which will be needed in carrying out the programme.

Poster announcement. The advertising poster should picture a hillside with a Chinese boy flying a huge kite in the form of a bird or a butterfly; or a hill with a back view of a number of Chinese climbing up a narrow path. The only lettering on the poster should be "The Day for Ascending on High" and the date. Its purpose should be primarily to awaken curiosity. Full details regarding plans should be given by announcements in the Sunday evening meetings and by personal invitations.

Invitations. If personal invitations are used they should be kite-shaped cards of bright colour, with the message on one side and a tiny string tail at the end. On the day of the outing the kite becomes a name tag with the wearer's name on the blank side.

Programme

Morning. The Ancestral Village

When the entire crowd has assembled at the hilltop, and the director has called attention to imaginary Chinese scenery, the young people will be lined up and counted off to form four "villages groups." This grouping will be retained throughout the entire programme. Each village will choose a typical Chinese name, such as, "The Village of the Benevolent Magistrate," "Tiger-Catching Village," "Village of the Overflowing Basket," "Village Where They Wear Pug Noses." Each village will then choose two leaders, or "Headmen."

In order that the inhabitants of the different villages may get acquainted with one another everyone will be given as many peanuts as there are inhabitants of his village, and will attempt to converse with every other member of the village, asking personal questions in Chinese fashion. If any villager fails to use the exact form of the question in his reply he must forfeit a peanut. If either the questioner or the one who answers smiles he must forfeit two peanuts.

In carrying on conversation guests will not face each other, but will walk around in single file, shouting their questions and answers. It is a sign of special respect to greet your friends with very personal questions, such as, "How old are you?" "Are you married?" "How much money did you make this year?" "How much did you pay for this?" In answering questions, it is very rude to reply without using the exact form of the question. It is customary to speak in very slighting terms of yourself and with elaborate flattery of the person with whom you converse.

Games. After this introductory ceremony games may be played by each village group under the direction of its headmen. Paying the Butcher; Bandits' Gold; Foxes and Cabbages; Lame Chicken, are suggested.

After the games are concluded all the villagers will form one line for a Centipede Crawl, guided by the general director. The Crawl will be made as fantastic and amusing as possible and will end at the lunch

tables. During the luncheon there may be a demonstration of the use of chopsticks, and some one may tell stories of feasts in China.

Afternoon. Inter-Village Contests

The following contests will be between two sets of villagers playing simultaneously, followed by a game between the two winning villages:

Forcing the City Gates; Bouncing Ball (team).

In the following contests each village will be represented by two or more players:

Jumping Fox (two players representing each village); Mud Turtle (two players representing each village); Kite-flying Contest; Archery Contest.

Following the games there may be a welcome rest period in which a coolie will arrive with baskets slung from each end of a pole carried across his shoulder, the baskets containing candied apples and crullers for a special treat.

Evening. Around the Village Fire

After supper the Chinese story-teller, in costume, should arrive and gather the villagers about him around a typical Chinese fire. The fire should be built in a hollow square, laying sticks upon each other, as in building a pen of rails. The sticks should be piled two or three feet high. Sprinkle salt on the fire to make it crackle. The following programme may be followed:

Stories. "Lo-Sun, the Blind Boy" (*Chinese Fairy*

Stories[3]) and "The Men of the Great Cold Mountains" (*Torchbearers in China*[4])

Solo. "This Is My Father's World."

Scripture reading. The story of Christ on the Mount of Transfiguration, with emphasis upon His return to the Valley of Service.

Hymn. "We've a Story to Tell to the Nations."

Prayer. A good-night prayer for China.

GAMES

Paying the Butcher. Each player chooses a colour and is given a piece of chalk of that colour. The one who is "it," the butcher, closes his eyes while the other players go off, each making a mark somewhere within limits agreed upon. Anyone whose name is called by the butcher must instantly return. When all the players have returned the butcher takes their chalks and goes to find their marks. When he discovers a mark he crosses it with the same colour. If he fails to find any of the marks he must pay a forfeit to anyone whose mark is so successfully hidden.

Bandits Gold. Each group is given a handful of small pebbles. Players sit on the ground in a circle. One of the players scatters the pebbles on the ground as "jacks" are scattered. This player then draws a line between any two of the pebbles and tries to snap one of these two in such a way that it will hit the other. If successful, the same player has a second

[3]Norman H. Pitman.

[4]Basil Mathews and A. E. Southon.

turn, keeping each time the two pebbles hit. Should this player miss, another gathers up the pebbles, scatters them, draws a line between any two of them, snaps them, and so forth. The winner in each group is, of course, the one who has the largest number of pebbles. A contest may be arranged between the winners. Indoors this game may be played with nuts instead of pebbles.

Foxes and Cabbages. The players are divided into three groups—the Gardeners, the Cabbages, and the Foxes. The gardeners plant the cabbages in rows and hide for five or ten minutes. During this time the foxes come upon the scene, each fox with a pole across his shoulder. Each fox seizes a cabbage, who must clasp his hands over the fox's pole and walk along with him. The foxes and cabbages hurry out of sight as fast as possible, and, when the gardeners' time limit has expired, are pursued by the gardeners. The foxes hide the cabbages securely. When a gardener discovers a hidden fox and cabbage, the fox and cabbage will begin to run back toward the goal, the cabbage still being attached to the fox's pole. If the gardener can recover the cabbage before the fox and cabbage reach the goal, the fox must pay a forfeit to the gardener; otherwise the gardener must pay a forfeit to the fox.

Lame Chicken. Each player removes one shoe, and the shoes are arranged in a straight line at intervals of about two feet. The chicken then hops on one foot to the end of the line where, with his lame foot, he

kicks away the last shoe in line, then picks it up and carries it back along the same route to the other end of the line, where he may kick away and pick up a second shoe before returning. He may touch only one foot to the ground and may touch it but once in each interval. He must not touch any shoes except the ones at each end of the line, and he must pick up the shoes he has kicked away without putting his lame foot on the ground. Nor will the chicken be allowed to drop any of the shoes which he is carrying. When the chicken violates any of these rules, he must at once give place to another performer. The winner is the one who has the greatest number of shoes at the end of the game. Owners may regain their shoes by paying any forfeit suggested by the winner.

Centipede Crawl. Players join hands, with the tallest at the end of the line and the others arranged according to height. Each player puts his head under the arm of his next taller neighbour and follows him in a route which is indicated by the movement of the one at the head of the line.

Forcing City Gates. Two captains are selected, who alternately choose players until all are in two groups. The two sides then line up in two straight lines, facing each other about ten feet apart, and holding hands, each line representing the gates of a city. The captains dispose their men in line as they see fit, but it is advisable to alternate the larger or stronger players with the smaller or weaker ones, to equalize the strength at the points of attack. The captain of

one side then names one of his players, who steps forward and tries to break through the hands of the opposing side, or he may dodge under them. If he does not succeed in one place, he may try in another, but may not have more than three trials. Should he succeed in breaking the opposing line or in dodging under, he returns to his side, taking the two whose hands had been parted or evaded, as prisoners to reenforce his own side. Should he fail in the third attempt he is to remain on the side of his opponents. The captains alternate turns in sending forth a man to "force the city gates." The players taken from the opposing side must thereafter work for the side to which they are taken captive, each prisoner being placed in the line between two of the original team. The side wins which eventually secures all of the opposing players. The action may be made more rapid, where a large number are playing, by sending out two or more players at once.

Bouncing Ball. Chinese boys and girls take pride in bouncing a ball and keeping it in the air as long as possible, hitting it with hand, head, or even foot. An endurance contest may be arranged by giving balls to a number of players at once and seeing which one can keep his ball in motion for the longest time. A team game could be worked out by having the opponents face each other from opposite sides of a line over which the ball should be tossed. After it is first thrown into the air it should be touched only with foot or head. The object would be to return the ball to the opposing team without having it touch the

ground on your own side of the line. Score could be kept not by giving credits but by counting demerits. The team with the lowest number of errors would then win.

Jumping Fox. A square to represent a city is drawn on the ground. The "fox," a small stick sharpened at both ends, is placed several feet from the city, the player using a longer stick to strike the ends of the "fox" to make it jump into the city. The number of jumps permitted to each player may be determined in accordance with the distance from the city at which the "fox" is placed.

Mud Turtle. Each player takes off his shoes and gives them to the Mother Turtle, who piles them in a heap and sprawls over them on all fours, guarding them as if they were her eggs. The other turtles attempt to retrieve their shoes without being touched with the Mother Turtle's hand or foot. Any turtle who is so touched must take the place of the Mother Turtle. Excitement is added to the game by the rule that each turtle must successfully bring back his own shoes before another turtle has captured them, or else pay a forfeit to the turtle who has been successful.

B. THE LANDING OF THE TREASURE SHIP: A BANQUET PROGRAMME WITH A "DIFFERENT" FLAVOUR[5]

To make a banquet thoroughly successful you must have more than food and some miscellaneous enter-

[5]Reprinted from *Joy from Japan*, Miller, by permission of the Heidelberg Press.

taining selections or long speeches. A banquet programme, like all other recreation programmes, must be planned in every detail to carry out a central theme. This sample programme grows out of some quaint Japanese legends and suggests not only a method of planning banquet programmes but an attractive way of presenting facts about a mission field.

Takara Bune (translated "Treasure Ship") symbolizes to the Japanese wisdom, happiness, long life, and good fortune, for it is on the Treasure Ship that the Seven Gods of Good Fortune travel from place to place. Each of these gods has a particular blessing for his worshippers and there are certain special gifts always brought on the Treasure Ship. Around the symbolism of the ship and the gods whom it carries we shall plan our banquet.

Poster Invitation

"Takara Bune," bringing gifts,
will land at the Wharf of Worship
at 8 P. M., December 27.
Will you be there?

Arrangements

The ideal scheme for a small number of guests will be to serve our dinner in true Japanese fashion, having our guests seated upon straw mats and the dinner served upon individual trays upon which large spools have been fastened for feet. Very inexpensive trays

can be bought and made most attractive by a new coat of paint.

This will not be practicable for a large number, however, so the long banquet tables, appropriately decorated, can be used.

Pale sea-green crêpe paper will serve more effectively than linen as a tablecloth, and may be slightly stretched and drawn up in places (where no dishes are expected to rest) to represent waves. A large ship rigged up like the old Japanese ships should be placed in the centre of the speakers' table. Toy snakes, representing sea monsters, and tiny tin fish can be used to help create the deep-sea atmosphere.

Tiny ships cut from paper can be used as place cards or favours and may have the menu and programme printed upon their sails if desired. The name *Takara Bune* should be printed on the bow of each ship.

A menu, sufficiently Japanese in character, would be:

Ame
O cha
Tori-nabe
Gohan *Satsuma imo*
Aisu kurimu *Kasuteira*

Ame (a candy which can be very well represented by orange paste sold in most sweet shops. It can be made at home by following the recipe in Mrs. Knox's Recipe Book, which can be obtained for four cents from the Book Department, Knox Gelatin Company, Johnstown, N. Y.).

O cha—tea, which should be served immediately after pouring boiling water upon the tea leaves.

When served it should be a clear amber. Japanese serve it plain—we may add cream or lemon and sugar if our guests prefer.

Tori-nabe—creamed chicken.

Gohan—rice, served with the chicken. In cooking the rice should be boiled rapidly and kept very well covered with water while boiling. Cook until the grains are tender. Each grain should be separate. Add pepper and salt before serving.

Satsuma imo—sweet potatoes.

Aisu kurimu—our own ice cream.

Kasuteira—sponge cake.

The dinner should be served in three courses by girls in Japanese costume. The *ame* should be served first, then the *o cha*, then the *tori-nabe*, *gohan*, and *satsuma imo*, then the *aisu kurimu* and *kasuteira*. *Ichigo* (strawberries) or little *mikan* (oranges) may be substituted for the ice cream.

Programme

The Gift of the Lucky Rain Coat.

The Landing of *Takara Bune*.

Japanese Stunt Play—"The Pink Persimmon Tree."[6]

Song—"Japanese Love Song," by Madge Dickson.

Introducing the Seven Gods of Good Fortune.

The Gifts of the Gods:

The Lucky Rain Coat.
The Hat of Invisibility.

[6]In *Stunt Night To-night!* Miller, (pages 85–91).

The Sacred Key.
The Inexhaustible Purse.
Praise to the Father-God.
Song—"The Ships Glide in at the Harbour's Mouth."

Carrying Out the Programme

If it is at all possible the guests should be received in some room other than that arranged for the banquet and you should wait until the entire group has assembled before proceeding to the banquet room. Members of the reception committee and those who are to take part in the programme may wear Japanese costumes. The Master of Ceremonies at least should be so dressed.

When all the guests have arrived the Master of Ceremonies will explain that by means of the Lucky Rain Coat he has come from Japan to invite his honourable guests to be present at the landing of *Takara Bune* and that if they will follow directions properly they will all be transported by the power of the Lucky Rain Coat—which acts as wings to its wearer—back to Japan in time for the feast which is to celebrate the landing of the Treasure Ship. The Master of Ceremonies will then put on the Lucky Rain Coat[7] and will form the guests in a straight line each with his hands upon the shoulders of the one in front of him. With the Master of Ceremonies

[7]The Lucky Rain Coat is made by cutting brown paper into the shape of a large cape, then cutting it in shreds lengthwise almost to the neck. It will then sufficiently resemble the straw raincoats of Japan.

at the head, this line will then be transported to the place of the feast, it being carefully and solemnly announced, of course, that anyone who may drop his hands during the journey will fall from the sky and be dashed to instant death.

Upon arriving at the place of the feast, the blessing will be asked and the feast begun. While the meal is going on Japanese stories will be told. When the feast is ended, the Japanese stunt play, which is brief but delightful, will be given, then the Master of Ceremonies will announce that the Treasure Ship is the home of the Seven Gods of Good Fortune, who are worshipped by the Japanese. He will then call in turn upon the five speakers who have been selected to tell very briefly about the Gods of Good Fortune, and in his talk about the god each speaker will give just a few facts about the people who worship that particular god.

Hotei—The god of children, to whom they look for gifts as our children look to the legendary Santa Claus. Dwell briefly upon child life in Japan.

Jurojin and Fukurokujiu—The gods of the students. These gods are supposed to bestow wisdom and long life upon the worshipper. Tell something of the rapid increase in the demand for higher education in Japan and the necessity of Christianizing the students. The mission schools and colleges of your denomination may be mentioned.

Daikoku—The god of women. Give some idea of the Japanese attitude toward women and the training and duties of Japanese women of to-day.

Bishamon—The warrior's god. Give some of the

interesting facts in the history of Japan. Suggest Japan's present military policy.

Under the heading, "The Gifts of the Gods," the Master of Ceremonies will explain that the Gods of Good Fortune are supposed to bring several very special gifts to those who have been worthy of them. The Lucky Rain Coat has already been explained. The Hat of Invisibility is another gift greatly coveted because there are those who would be protected from the discovery of their evil doings and those who would learn the secrets of their enemies. The Sacred Key will open to its possessor the mysteries of magic, and the Inexhaustible Purse has the virtue which an inexhaustible purse would be expected to have. Then the Master of Ceremonies himself, or some speaker upon whom he shall call, will contrast the Seven Gods of Good Fortune with the Father-God, whose gifts are so numerous and whose greatest gift was that of His Son, Jesus Christ. "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life."

He will explain that most of us have been wearing the Hat of Invisibility in order that we may hide from our responsibility toward other people in the world; that in our Bible we have the Sacred Key which explains the great mysteries of life and death and eternity; and that, while our purse is not inexhaustible, yet it is full enough so that we can give *if we will* in order that missionaries may be transported, not on the wings of the Lucky Rain Coat, but as fast as train and ship will carry them, to Japan; and, at the

last, he will explain that the ship which comes to Japan bearing missionaries is in very truth *Takara Bune*, the Treasure Ship.

THE SHIPS GLIDE IN AT THE HARBOUR'S MOUTH

The ships glide in at the harbour's mouth,
And the ships sail out to sea,
And wind that sweeps from the sunny south
Is sweet as sweet can be.
There's a world of toil and a world of pains,
And a world of trouble and care,
But Oh in a world where our Father reigns,
There is gladness everywhere!

The harvest waves in the breezy morn,
And the men go forth to reap;
The fulness comes to the tasselled corn—
Whether we wake or sleep.
And far on the hills by feet untrod
There are blossoms that scent the air,
For Oh in this world of our Father, God,
There is beauty everywhere!

To be sung as a solo to the setting given in *The Hymnal for American Youth*, or given as a reading without music.

A prayer for Japan will close the programme.

CHAPTER TEN

I. Can We Make Missions Interesting to Young People?

Here is a question which invariably pops up in every conference on Young People's Society Methods and in many a letter: "*How can we make missions interesting to young people?*"

And always I shake my head sadly and reply, "You *can't.*"

For if "missions" means to you something extra tacked on to the church's programme, something uninteresting in itself but necessary (like a dose of medicine), if you think of missionaries as "Very good folk, of course, but rather *different*, you know," if your attitude toward the people of other lands is one of condescending benevolence, then there is no sugar-coated scheme in the world which you can use to "make" missions interesting!

But—

If you really care about being a Christian, care so much that you want to share your Jesus with others, if your interest in others is big enough to extend beyond the walls of your home and the limits of your community to all parts of the world, if you realize that the world neighbourhood must be a Christian

neighbourhood unless world peace and prosperity are forever to be just dreams, if you understand that missionaries must be the most intelligent type of consecrated Christians, if your attitude toward other peoples is one of eagerness to understand them, eagerness to appreciate the contributions they are making and can make toward the coming of the Kingdom of God upon earth, then you will have no trouble at all in helping young people to see that "*there is nothing in all the world more interesting than missions!*"

The difficulty has been our failure to consider missions as a natural part of our Christian life and experience. We have delegated the missionary enterprise to a few labelled missionaries and the rest of us have felt perfectly self-satisfied when we have shed a few tears over the hardships of the "poor heathen" and dropped a few pennies in the offering plate. So while missionaries in far countries have preached love and self-sacrifice, American industrial companies have frequently grabbed the natural resources of those countries and worked the natives almost like slaves. American travellers have sometimes shown anything but the virtues of Christianity and Americans in this country have given the students from mission lands a picture not at all like the portrait of a Christian as painted by the missionaries. In international relationships America—— But I must not turn this chapter into a sermon. You know, I am sure, that successful missionary work in the future will depend, first of all, upon *a change in our own attitude*. We must think of coöperating instead of condescendingly helping. We

must stop thinking of the natives of mission countries as "heathen." It is surprising how good they are without even knowing Jesus. We may be tremendously astonished at what they will accomplish when they know him as well as we do.

In Our Society we want every member to think of himself as a missionary: not, as a rule, as one set apart to go to a particular field in America or abroad, but as one whose life is consecrated to the service of the living God and who wants to make his every act testify to his relationship to the Master. We want our members to be consistent Christians in their home and school life, in business, in recreation, in every relationship with others. Then we dream of very definite attempts, on their part, to win others to Jesus. We ask them to enlist in Win-My-Chum movements, to help in carrying out the evangelistic programme of the church in any way that the pastor shall decide.

We know, however, that for their own sakes, as well as for the sake of the people who are not Christians, the interest of our members must reach out beyond the limits of their own everyday lives. We know that—

> "The world stands out on either side
> No wider than the heart is wide;
> Above the world is stretched the sky
> No higher than the soul is high.
> The heart can push the sea and land
> Farther apart on either hand;
> The soul can split the sky in two
> And let the face of God shine through:

But east and west will pinch the heart
Which cannot keep them pushed apart;
And he whose soul is flat, the sky
Will cave in on him by and by."[1]

I have talked much about *motive* because in this part of our work motive is particularly important. Now let us consider *methods* of missionary education in Our Society.

"Missionary education" means more than the ability to answer questions about one of the text-books prepared for a certain year. It means the whole process of learning about the life of non-Christian peoples and the ways of making Jesus Christ a reality in the life of those peoples. That process of learning will include research and study and reading and discussion and debates and lectures. It will include activities such as the making of exhibits, charts, and posters, the presentation of dramatic monologues and dialogues, plays and pageants. It will result in and be supplemented by all kinds of helpful service for non-Christian peoples both in America and in distant lands.

Just how this process of learning should begin will depend very largely upon the past training of Our Society's members. If missionary instruction has been given to them continually in their lessons in Sunday school and in special mission-study classes they will not need the elementary instruction which would, otherwise, be the task of Our Society. (You recall that we decided not to duplicate any instruction given

[1]From *Renascence*, by Edna St. Vincent Millay.

elsewhere in the church.) If dull courses of instruction, dealing with endless uninteresting statistics about other lands, have made the word "missions" objectionable to our members we shall have to begin with something other than a labelled "mission-study class."

In Our Society we once began with a party!

It was a Japanese party, delightful because it was unusual, and in its preparation we were continually faced with problems: "Just what games would Japanese young people enjoy?" We didn't know, so we appointed a committee to find out. The committee turned eagerly to all the books to be found on Japan —even to previously disdained mission-study-books and by the time it was ready to report its members had learned some of the needs of Japanese young people as well as their forms of recreation. Such was the experience, too, of the committee on costumes for hosts and hostesses at the party, and of the committee on really-truly Japanese refreshments and the committee on decorations.

Then the party itself aroused interest in Japan and after it was over everyone was eager to learn more about the conditions in that fascinating country and to consider ways in which we could help Japan to become a Christian nation.

Sometimes we have aroused interest by a play or a pageant, into whose preparation, as in the case of the party, would be put much careful research into the life of the foreign country in which the scenes were laid.

The best method, in our judgment, is to take a

sufficiently long period of time to allow really careful work and to plan for that period times of study, discussion, worship, service and even recreation, all developing the theme chosen. An illustration of this method as used for a study of Japan is given in Chapter Nine. Notice that there is no mention of "special missionary offerings" until the very last meeting. Why?

Because we believed that our young people are naturally generous and that we did not need to continually stress giving to Japan. We believed that if our members really got acquainted with Japan and its problems they would be glad to give. They *were* glad.

It is worth noting that a carefully planned missionary project will not only help the members of the society to become world-Christians and ultimately help the non-Christian people who are being studied but will also lend colour and fascination to the programme of the society and serve to make it attractive to many young people who would not be otherwise interested. Possibly this statement seems contrary to all the accepted notions of young people's attitude toward missions. You must remember that I am not talking about a tiresome little course in which pupils study a more or less interesting book chapter by chapter but that I am talking about an enterprise in which young people can find expression for every side of their nature.

Of course it is possible to vary our programme from year to year by sometimes discussing a general theme rather than a particular country. For instance, one

group of young people built a month's programme with the following questions as the basis of their study and discussion.

"If God meant all men to be brothers why did he make them so unlike? How can I learn to understand the people of other races? Can we prove that Christian Americans are really superior to the people called heathen or have we merely had greater opportunities? Is there anything good in other world-religions like Confucianism, Buddhism, and Mohammedanism? Can we learn anything from the followers of these religions? How can we convince them that Christianity is the supreme religion? Is world peace a dream? What can the young people of the world do to make it come true?

It is far more effective to concentrate upon a missionary theme or series of themes for a period of consecutive weeks than to insert a "missionary Sunday" into each month's programme. The argument for the one Sunday a month plan is that young people like variety and that they will not be interested in a series of missionary meetings. It is true that variety is essential to any successful programme but we can have variety of method of presentation, variety of activity, and still follow the same theme for quite a long period. Certainly young people are not interested in a series of the old type of missionary meetings, which are merely speeches about mission fields, but they are interested in such a programme as I have outlined. The chief disadvantage of the monthly missionary meeting is that the interest aroused one month is allowed to lapse before the subject is con-

tinued. Nor is it possible to exhaust all the thrilling information about any foreign country in one meeting, and usually the meeting a month plan calls for discussion of a different country each month. We have then a series of meetings which are all of the same type—there goes the variety argument!—and the complete series is about as attractive as a badly made patchwork quilt.

While we may plan a fine programme for a particular period we must not, however, be satisfied with this programme and forget the matter of missions during the remainder of the year. A thoughtful Missionary Committee will find ways of giving some missionary emphasis to every meeting. This must be done carefully. It is preferable to find an illustration in the experience of some missionary or a story of some native convert which will emphasize the topic under discussion rather than to rise suddenly in the meeting and say, "I will now present the regular weekly three-minute missionary talk."

Because the life in many mission lands to-day is much like the life of the people about whom we read in the Bible it is frequently possible to present the Scripture for the worship service in the form of a dramatization with the costumes representing one of the foreign mission fields. Songs, poems, and stories will fit into the worship service as well as illustrate points in the discussion. Brief missionary sketches will add beauty to the meeting as well as teach a worth-while lesson. The very appearance of the room can be improved by an occasional use of missionary pictures, posters, and even carefully made charts.

When a visiting missionary is in our community Our Society always asks him or her to visit with us, either at a regular meeting or at a tea or reception planned in honour of the missionary. We are glad to have this personal contact and believe that the missionary address can help us to visualize actual conditions upon the mission field. We must not be disappointed, however, if our visitor prove to be a speaker without special eloquence. We must remember that all types of work are done upon the mission field and that we should not judge the success of the missionary by the glibness of his speech. I do believe, however, that when planning a specially advertised address we should be careful to secure someone who we *know* will make an eloquent presentation.

II. Giving to Missions

In giving money to missions Our Society should not be swayed by the emotional appeal of some eloquent speaker but should thoughtfully consider the needs of various fields and should give systematically as well as generously. The interest of the members is usually best sustained by supporting some particular work. For instance, Our Society may be responsible for part of the salary of a missionary—who may be preacher, teacher, doctor, nurse, or agriculturist—or we may support a pupil in a mission school or contribute toward the erection of certain necessary buildings or the equipment of buildings. Denominational mission boards will be glad to advise young people regarding the best way of helping in the missionary

enterprise by gifts of money. Some of the Boards also request gifts of articles to be used by the missionaries. One society was of real service to a mission station by collecting and sending to the mission station boxes of carefully wrapped pieces of soap. Cards and toys for Christmas gifts to the children in mission schools are frequently desired.

We must not confine our giving entirely to material gifts, important as they are. Our personal interest in missions will prompt us to serve the missionary enterprise in many ways. Our missionary programmes will secure the support of many otherwise unconcerned about missions. We can provide missionary books and magazines for our church library and make charts, posters, and exhibits to be used by teachers of the Sunday school in presenting missionary subjects. Too, we can keep in touch with missionaries on the field, remembering them with personal greetings not only at holiday times, when everyone else is likely to remember them, but also at unexpected times throughout the year. We can send magazines and little personal gifts and letters and we must remember that missionaries are extremely busy and that we should not expect an answer to every letter we send.

In all our giving we should remember that the easiest thing in the world to give—and possibly the most valuable—is prayer. Missionaries have testified over and over to the power which has been given to them by the prayers of people back home who really cared. Finally, we must be constantly in search of opportunities to give ourselves. Not all of us will be able to devote our lives to actual service upon a for-

eign field or even in one of the home mission fields, but each of us can find within our own community many ways of rendering exactly the same kind of service which those who are labelled missionaries are giving. Within the boundaries of every community are folk who are poor and lonely and discouraged and sick. Within the boundaries of every community are folk to whom the name of Jesus can have no meaning unless we help them find that meaning, and in almost every community there are people of other races. Our attitude toward them will be even more of an acid test of our real interest in missions than the amount of our contribution to the special missionary offering.

Helpful Books

Training for World Friendship—Brown.
Current Mission Study Books.

CHAPTER ELEVEN

I. The Value of Dramatization in Our Society

One of the oft-quoted sayings of William Shakespeare has especial significance for the members of Our Society.

"All the world's a stage,
And all the men and women merely players."

Young people normally possess a large quantity of the dramatic instinct. Every normal young man and woman thinks of life as a great drama in which he or she is playing the leading part. That's why young men are so concerned about the colour of their neckties and young women so intent upon having the most fashionable style of hat.

The leaders of Our Society know that the dramatic instinct may be used as a way to larger life, to finer appreciations and broader sympathies, a basis for a method of training which is natural, attractive, and amazingly comprehensive.

Through dramatization the imagination will grow and sympathy and understanding will come. A girl who played the part of an immigrant mother in a pageant, protesting at first against being assigned to a part "with the dowdiest costume," found herself entering into the hopes and dreams of that immigrant

woman: found herself overcoming the spirit of condescension toward foreigners. And she played the part so well that an old lady in the audience sought her out later saying, "I would like to help you. I would like to give you five dollars!"

A group of young men and young women who were utterly self-centred became interested in an Oriental play. All at once their world was larger and their lives became animated by a service-motive. They found in planning costumes, scenery, and lighting a chance for coöperative activity which brought every talent into use. The success of the group overshadowed individual pride: the Christ spirit began to be a reality.

Young people whose lives are limited by a sordid environment find in dramatization a release from ugly reality, a channel into a dream world of beauty and kindliness. Very often they find the dream world so attractive that they try to make over the world of everyday into a semblance of the dream. Jane Addams, of Hull House, and Dugald Stewart Walker, of New York City, have told often of the transformation of lives and communities which has come through the young people's experience in worthwhile dramatization.

Many leaders who enthuse over the possibilities of dramatization fail to obtain the desired outcomes because they think of dramatization as an occasional "extra," not as an integral part of the whole programme of Christian education. There is very little value in an occasional play or pageant, considering the effort expended. There is great value in using

dramatization as one of the methods in the complete programme of worship, instruction, recreation, and service, and of making every dramatic effort, from the impromptu stunt to the publicly presented play or pageant, count for the utmost in that programme. In Our Society we find that dramatization very adequately meets the fourfold test which we used to measure recreation.

Physically, dramatic work can give poise and balance. A voice which will carry well and have flexibility enough to express varying moods depends upon correct breathing, and graceful motion depends upon exercise. The rhythmic motion of simple folk dances will give grace and will help to develop straight, sturdy bodies, especially if some of the practice can be out-of-doors. The need of exercise is often strikingly revealed in the rehearsing of a play. A group of girls, after practising a "spider glide" for their part in a Japanese fantasy, were astonished at the aching of unused muscles and demanded regular, carefully planned exercises as a part of their programme.

Dramatization is mentally stimulating. There is the challenge of a new part to be interpreted, the need of understanding the action of the play, its motives, and its background. There is the research work upon which depend the stage setting and the costume design. There is the imaginative effort required to invent stage business and, movement. There is the developing appreciation of beauty and there is a challenge to original thinking.

Young people develop socially through the coöperative efforts of dramatic production. Self is forgotten

in the attempt to secure a perfect presentation. Team-play spirit grows in the realization that acting is directly related to costume design and stage setting and lighting, and that the work of every member of the group is important. I have already suggested the enlarging sympathies which come as the young people put themselves into the life of young people of other countries.

Religiously, dramatization is of value not only for its place in the actual worship services of Our Society but also because a religious awakening grows out of the achievement of the three other aims. Through religious drama emotions are quickened, desirable attitudes strengthened, and frequently new vision of the Jesus-way of life results.

If to our members "All the world's a stage" we may, by means of the dramatic method, help them to learn that while we cannot always understand our cues, we *can* follow them and play our parts well for the sake of the Master Dramatist.

II. Dramatization as a Means of Instruction

In spite of the fact that modern drama traces its origin back to the days when the priests prepared dramatization of the Scriptures for presentation before the Church altar, so that the Scriptures might become real and vivid to the people, the modern Church is just awakening to the possibility of dramatization as a method of instruction. There are still a few churches where the word drama is considered synonymous with "sin" and many where it suggests

only the crude amateur play given to amuse an audience into generous contribution toward a worthy church enterprise.

Yet in the past few years religious educators have given considerable stimulus to "educational dramatics." In Our Society we find it a valuable method of instruction. We do not think of the audience as of supreme importance, but the emphasis is placed upon the personal development of the individual actor. He is helped to interpret a part, rather than taught to mimic a director, and he grows in understanding as his interpretation becomes real. The girl playing the immigrant mother illustrates this point.

In no case, however, must the self-expression of the individual spoil the unity of a public presentation. Nor should we allow the public presentation of artistically incomplete, shabby work. There is little educational value in being part of a poorly done piece of work, and a director who can see a finished production and work toward it is essential in public presentations.

The use of dramatization for purposes of instruction begins much more simply than with the public presentation. It may mean an impromptu playing-out of a Bible story or missionary study book chapter just in the privacy of the class-room, where the only end desired is that of better understanding of the story and impressing it upon the memory. Esther becomes a real, courageous heroine to the girl who has been Esther for a few moments and waited trembling to hear the decision of the king. Paul is more than a name to the boy who has seen the great light on the

Damascus road and has faced Felix and Agrippa without flinching.

New interest in Bible study frequently grows out of the questions suggested by simple Scriptural dramatizations given to the members of Our Society. In one instance a number of young people who were spending their Sunday afternoons in the country divided into small groups for outdoor dramatizations of Bible stories without special costumes or scenery. The dramatizations were pantomime, and those who were not at the moment taking part guessed the stories. When the story of Jonah had been given, quite seriously and effectively, a boy suddenly cried: "Say, that's all wrong. He preached to the people of Nineveh out of a leather-bound Bible. Jonah didn't have a Bible like ours!"

"Why not?" asked a number of others instantly, and a discussion of "How We Got Our Bible," under the direction of the pastor, was the immediate sequel to the dramatization.

Carefully planned Bible pageants, with effective but simple costumes and settings, are tremendously worth while. At such a pageant a group of typical "flappers" were impatiently waiting to see "enough to describe to Mother, so she'll know we used the tickets, then we'll cut and go to the second show at the movies."

But they did not "cut." There was so much of vivid reality about the pageant scenes that the girls were interested in spite of themselves. Miriam—a beautiful compelling Miriam who would appeal to any girl—especially excited them.

"Is *she* in the Bible?" one of them asked. "I don't know," replied another. "I haven't been very much interested in Bible stories, they seem so stupid, but, say, that girl is *real!* I am going to dust off my Bible and look her up when I go home. Maybe there is something to Bible study after all."

The possibilities of Bible dramatizations are unlimited. For all types of presentation from the brief episode which can be a part of the worship service of the devotional meeting of the Young People's Society to the pageant which requires a full evening, there is a wealth of material. Bible stories themselves are so dramatic in form that they need very little rearranging. They should be chosen, however, with discrimination. Thought should be given to their psychological fitness to the needs of the young people. The fact that a story is in the Bible is not an immediate guarantee of its teaching values in a particular situation.

The possibilities of teaching by dramatization are not limited to the teaching of Bible stories.

Bible verses can frequently be interpreted by scenes from the current life in mission lands, since so many of the customs of Bible days still prevail in the Orient. For instance, a Chinese interpretation of the verses, "Write them upon the door of thy house," and, "Friend, go up higher," would be very striking.

Ethical and moral truths can be presented by symbolic dramatization. A dozen sermons can be preached in answer to youth's question, "Is it worth while to be your best, to follow Christ and live true, if those who are careless, those who cheat, succeed?"

One dramatization—with real action and climax and not merely a chopped-up sermon divided among various characters—will have more lasting value than the entire twelve sermons. Sometimes it is possible to use a series of Bible scenes interpolated in a dramatization of this type so that they give striking emphasis to the development of the central idea. "The Promise,"[1] "The Question,"[2] and "The Keeper of the Lamp"[3] are illustrations of this particular dramatic form.

New appreciation of great paintings can be secured by presenting living tableau copies of them. Dramatized hymns are impressed vividly upon the memory of young people. A word of caution is necessary here, however. It is rather unwise to assume that the average teen-age boy or girl is very much influenced by a symbolic dramatization of a hymn in which the interpretation is given by young people in flowing robes and who wave their arms about in graceful interpretative gestures. At the end of one such dramatization of "O Zion Haste" a girl asked: "Weren't you disappointed? I expected to see a series of pictures from the mission fields showing why the Church should haste to fulfil its high mission. Cannot that song be dramatized in a very striking way?" Of course it could be.

I am reminded just here that many an effective pageant has been spoiled by the introduction of too many symbolic spirits with long-drawn-out speeches.

[1]By Catherine Atkinson Miller, Heidelberg Press, Philadelphia.
[2]*Ibid.*
[3]By Anita Ferris, Westminster Press, Philadelphia.

Not long ago a young man remarked, "If there is anything which I hate it is a pageant—a bunch of people walking around in pink and blue nightgowns and making speeches." We have all seen many so-called pageants which justified this comment. We must be careful, therefore, not to allow our enthusiasm for the dramatic method of teaching to blind us to the importance of selecting material which has real dramatic and artistic value.

One of the most fruitful fields for instruction by dramatization is the field of missionary education. The production of plays based upon the life of other countries is sure to be appealing, and when a group of young people have lived through some of the experiences of young people of other lands there is no longer any question of "making missions interesting." American young people lose their feeling of condescension toward foreigners, and the missionary enterprise becomes a fascinating adventure.

Frequently a comprehensive study of another country can be developed by means of a careful preparation of a play or pageant representing that country. For instance, after a Japanese play has been chosen there will be meetings to discuss the background of the play. In order to successfully interpret a Japanese schoolboy it will be necessary for some of the young people to hunt up information regarding the school life of Japan. They will do their own reference work with suggestions from the leader as to where information may possibly be found. The matter of stage setting and costumes will require familiarity with Japanese local colour and demand additional research.

Sometimes meetings for rehearsal can be alternated with meetings for discussion of local colour. By the time the play is ready for public presentation it will be given with an exactness of detail which will charm and instruct the audience, and those who take part will have in their minds a vital store of information about Japan, information which is lasting because they themselves have sought it out and because it has been related to an actual project.

We may use Japan as an illustration of the way in which dramatization can be made an integral part of the entire programme of instruction, worship, recreation, and service. The following outline for a six-weeks intensive study of Japan shows how this can be done. Extra features for additional periods are suggested. The outline is a sample of the kind of programme any society can build around a similar subject.

In using this outline a Young People's Society may have the discussion period immediately preceding the worship service on Sunday evening by starting the meeting a little earlier, or the discussion period may come during the week, in which case the handwork can be done.

FIRST STUDY PERIOD

Topic—"Discovering the Hermit Nation."

Handwork—Make a chart of important facts about Japan.

Draw a large outline map or make a relief map in plasticene or paper pulp.

FIRST WORSHIP PERIOD

Theme—"The Awakening of Japan."
Instrumental Prelude.
Hymn—"Ancient of Days, Who Sittest Throned in Glory."
Short Talks—Glimpses of Old Japan:
1 "A little wonderland." (A peep at the country itself.)
2. "The spirit of the Samurai." (The Knights of old Japan.)
Hymn—"O Where Are Kings and Empires Now?"
Impromptu Dramatization—Opening the Door.
The scene between Admiral Perry and the Japanese officials as *you* picture it.
Hymn—"Let the Song Go Round the Earth."
Talk—How Japan Copied the Nations of the West.
Prayer for Japan.
Hymn—"This Is My Father's World."

FIRST EXTRA PERIOD

Story Hour—Japanese Fairy Tales. (See *Joy from Japan.*)[4]

SECOND STUDY PERIOD

Topic—"How Christ Came to Japan."
Handwork—Make illustrated posters showing facts about religions of Japan and comparisons between number of Christians and non-Christians.

[4] *Joy from Japan*—Miller.

SECOND WORSHIP PERIOD

Theme—"Christian Heroes of Japan."
Hymn—"O Jesus, I Have Promised."
Story—"The Way of the Cross." (Story of the crucifixion of the early martyrs in Japan.)
Solo—"In the Cross of Christ I Glory."
Prayer.
Hymn—"True-hearted, Whole-hearted, Faithful and Loyal."
Debate—Resolved, That it is harder to be a Christian in Japan than in America.
Hymn—"The Son of God Goes Forth to War."

EXTRA PERIOD

Presentation of Playlet—"The Pink Persimmon Tree," and shadow play, "The Ogre of Rashamon." (In *Stunt Night To-night!*) Tea ceremony after the performance.

THIRD STUDY PERIOD

Theme—"The Home Life of Japan."
Handwork—Make a gift for some member of your family, following a Japanese design.

THIRD WORSHIP PERIOD

Theme—"The Happy Home."
Hymn—"The Beautiful Bright Sunshine."
Story—"Babies by the Day." (In *Friday's Footprints*—Applegarth.)

Prayer Hymn—"Father, Lead Me Day by Day."
Prayer.
Story—"The Matsuyama Mirror." (In *Joy from Japan.*) Or—*One-Act Playlet*—"Adoption."
Hymn—"Father in Heaven, Who Lovest All."

EXTRA PERIOD

Japan Fashion Show.

FOURTH STUDY PERIOD

Theme—"Japan Goes to School."
Handwork—Collect picture postcards illustrating typical scenes in America—public buildings, places of historical interest. Arrange them in scrapbooks or paste them together in twos, with backs joined. Pack and send to missionaries for use with schoolgirls and boys in Japan. Suggest that they can send pictures of Japan to you, so fostering international friendship.

FOURTH WORSHIP PERIOD

Theme—"When Study Is Joy."
Hymn—"Savior, Like a Shepherd Lead Us."
Scripture Reading—Proverbs 3: 13–26.
Hymn—"Savior, Teach Me Day by Day."
Story—"Butterflies and A B C's." (From *The Honourable Japanese Fan*—Applegarth.)
Prayer.
Hymn—"Send Thou, O Lord, to Every Place."

Story—"How the Measles Helped." (Story of Joseph Hardy Niisima, in *The Honourable Japanese Fan* and *Japan on the Upward Trail.*)
Talk—What Our Mission Schools Mean to Japan.
Hymn—"Lord, Speak to Me, That I May Speak."

FOURTH EXTRA PERIOD

Illustrated Lecture—"Japan at School."

FIFTH STUDY PERIOD

Theme—"Japan at Work."
Handwork—Prepare a picture chart showing articles of everyday use in America made in Japan. Collect a group of Japanese-made articles for an object talk to be given in the Sunday school.

FIFTH WORSHIP PERIOD

Theme—"The Gospel of Labour."
Instrumental Prelude—"Work, for the Night Is Coming."
Hymn—"O Master-Workman of the Race."
Reading—"The Gospel of Labour"—Henry van Dyke.
Story—"Cooped up in Cherry Blossom-Time," or "A Horse by Day." (*In Friday's Footprints*—Applegarth.)
Prayer Hymn—"O Master, Let Me Walk with Thee."
Prayer.
Quartette—"The Promise."—Miller and Lowden. (Chapter Five, page 82.)

Story—A Hero Who Lives in Japan To-day. (In *Joy from Japan.*)
Hymn—"Go Labour On."

FIFTH EXTRA PERIOD

Party—"Fun from Both Sides of the World." Invite young people of the community. (Programme given in detail in *Joy from Japan.*)

SIXTH STUDY PERIOD

Theme—"Sharing with Japan."

SIXTH WORSHIP PERIOD

Theme—"Hands Across the Sea."
Instrumental Prelude—"All Hail the Power of Jesus' Name."
Hymn—"Fling Out the Banner, Let it Float."
Reading—The Japanese National Anthem.
Song—"America."
Salute to the Christian Flag.
Hymn—"Blest Be the Tie that Binds."
Brief Talks—
America's Friendship Demonstrated.
Making the Dream of Brotherhood Come True.
Solo—"I Would Be True."
Prayer—Our Father, Who Art in Heaven.
Hymn—"All Hail the Power of Jesus' Name."

SIXTH EXTRA PERIOD

Presentation of the Pageant—"The Cross Triumphant."
Special Offering for Japan.

III. Dramatization in the Worship Programme

We have already considered the possibilities of using dramatization as a means of enriching our worship service, so I need only to refer you back to Chapter Four. If I had time I should like to tell you about some young people who have caught a new vision of the Christ while taking part in Scriptural dramatic episodes. One outstanding picture which comes to my mind is that of a young woman in California who played the part of Shemuel in "The Shepherd Who Stayed At Home" and who in the moment when she seemed to the audience to be listening to the voice of the Christ who was beyond their vision, herself heard that voice very clearly and answered the challenge of Jesus with the consecration of her life to His service.

IV. Dramatization in the Recreation Programme

Here we are on more familiar ground, for rare indeed that group of young people which has not made impromptu dramatization a part of its recreation programme. Rare, too, that group which has not found real joy in the preparation of a play or pageant

—even of a serious play or pageant—for public presentation. For recreation means simply "Experience that is in accord with pleasurable emotions,"[5] and is not of necessity synonymous with hilarity. Even research may be recreation for some of the young people and all of them will respond gaily to the invitation, "Let's all dye Friday!"

The impromptu dramatization, or stunt, is, however, not to be despised. Individual, imaginative dramatizing of simple stories—even nursery rhymes —will add moments of jollity to a party or picnic and will help the leader to discover many facts about his group. Ernest Thompson Seton taught us the rattlesnake story test.

A number of boys are asked to imagine that they are hurrying through a forest, taking a short cut to the home of the "best girl." Suddenly a rattlesnake appears in the path.

"Act out what you would do!" directs Mr. Thompson Seton.

A boy starts out, whistling gaily, suddenly sees the snake, seeks a stone and crushes the snake's head, cuts off the tail, counts the rattles with satisfaction, and goes whistling on. Seven other boys, in turn, imitate him more or less exactly. The eighth boy, seeing the snake, turns and runs as fast as he can. Which boys would you choose for a task requiring initiative?

Stunts need not be stupid because they are supposed to be simply performed. Caricatures of people should be kindly—"We tease whom we love" but

[5]Norman E. Richardson, in *The Church at Play.*

we must be very careful that the teasing does not hurt. Burlesques of sacred things are to be avoided. Mock weddings are not nearly so funny as some other stunts and are not desirable items in a stunt programme. We should be careful, too, to use no stunt which depends for its humorous effect upon unethical conduct. Cheating, even by a clever ruse, is not humorous enough to find a place in our programme.

Stunts may be dramatizations of current events and may delightfully caricature the foibles of well-known folk. The old ballads are rich in stunt possibilities and the folk tales and fairy tales always amuse the most sophisticated audience. Historical pantomimes can be hilariously funny, and stunt plays from other lands will amuse and instruct at the same time. Stunts introducing animals, real or as impossible as a pink lion or a "great singing ostrich," are sure hits. Effective animal heads can be constructed of wire and crepe paper, or even of newspapers and pins.

Stunt costumes may be as elaborate as possible or merely strikingly suggestive of the parts. For instance I have produced the "Tragedy of Mary Jane" with great success, depending for costume entirely upon one newspaper, some pins, and a piece of string. The actors wore their usual clothes, with a few simple additions—a bonnet and apron for Mary Jane, a high hat and a pointed beard (cut double and tied on) for her father, a ruff for Lord Mortimore, wings for the soaring lark, horns and a tail for the cow. The cow, incidentally, was chosen because he wore spectacles which would hold the twisted horns in place.

Stunts need little scenery. Sometimes a placard in

the Elizabethan manner changes the king's palace to a deep forest. Frequently stunts are the chief features of picnics and outdoor parties, where the scenery is already provided.

The stunt method varies. A pantomime with a reading is the simplest method and especially adapted to the use of ballads or fairy tales. The pantomime frequently gains in effectiveness if given behind a curtain as a shadow play. Shadow-play reproductions of a summer camp or conference experience, accompanied by camp songs, are most delightful.

Another interesting stunt form is that of the human puppet show in which the characters move stiffly as the puppeteer, placed high above them, pulls the strings.

Stunts imitating the Chinese manner, in which the actors themselves announce who they are and the Property Man is ever present to bring a forest or a dragon out of his property box, are increasingly popular. Of course, self-invented lines are always an interesting possibility.

There is no limit to stunt materials and methods; the young people will enjoy inventing new ones for themselves.

In choosing a humorous play for carefully prepared public presentation care should be taken to avoid the cheap playlets offered by publishing houses which specialize in Plays for Amateurs. As a matter of fact, a poorly written play, planned especially for amateurs, is more difficult to produce and act than one written by a skilled dramatist. Increasingly we find well-written, ethically sound materials which are

easily within the ability of the members of Our Young People's Society.

V. Dramatization as a Means of Service

I have already suggested the possibilities of using various types of individual talent in our dramatic productions, noting that the young man who paints scenery or rigs up a new lighting system is serving just as efficiently as the one who plays the hero on the stage. Too, in the course of our dramatic work we shall discover new talents which can be used in other phases of Our Society's programme.

Nor does our smiling at the old-fashioned production "just to raise money" utterly destroy the value of dramatic performances as a money-raising means. Ideally, only sufficient admission to cover expenses should be charged and the production given for educational or even recreational purposes. There is, however, no sin in using the presentation of a worth-while play to add to the contents of our treasury or to provide funds for a special project, provided the play is well done and does not depend for its success upon the kindness of the audience. Young people should be impressed with the necessity of putting their best into the work and not consoled with the suggestion, "Oh, well, the audience won't expect amateurs to be perfect actors."

That is true, and we are not aiming to develop perfect actors. We are, however, aiming to develop young people with a sense of responsibility and a determination to do well whatever is attempted.

The preparation of dramatic monologues and episodes for use in the worship programme of the Sunday school as well as in our own meeting will be a worth-while type of service. Occasionally, too, we may present a pageant to lend variety to the evening church service.

Plays and pageants can frequently be used to bring together the young people of the community. Brief sketches will give amazing joy to the shut-ins of a Home or hospital.

In short, there is always chance to use for service any well-developed talent, be it that of an individual or a group, and as our young people grow in dramatic ability they will find increasing opportunities to use that ability to make truth vivid and to give joy to other people.

Books on Drama

Bible Dramatics—Raine.
Community Drama—Playground and Recreation Association of America.
Drama in Education—Overton.
Practical Stage Directing for Amateurs—Taylor.
Costuming a Play—Wells and Grimball.
The Art of Make-Up—Chalmers.

Books of Plays and Pageants

Best Religious Dramas, Volumes I and II—The Century Company.
Modern Religious Dramas—Eastman.
Friends of Jesus—Glover.

Short Missionary Plays—Applegarth.
More Short Missionay Plays—Applegarth.
Stunt Night To-night!—Miller.

Lists of Plays, Pageants, and Dramatic materials may be secured from:

Drama League of America, 59 E. Van Buren Street, Chicago, Ill.
Penn Publishing Company, 925 Filbert Street, Philadelphia, Pa.
Walter Baker Company, 41 Winter Street, Boston, Mass.
Samuel French, 25 West 45th Street, New York, N. Y.
Henry Holt and Company, 19 West 44th Street, New York, N. Y.
Abingdon Press, 150 Fifth Avenue, New York, N. Y.
The Woman's Press, 600 Lexington Avenue, New York, N. Y.
The Century Company, 353 Fourth Avenue, New York, N. Y.
The Pilgrim Press, 14 Beacon Street, Boston, Mass. 19 S. LaSalle St., Chicago, Ill.

CHAPTER TWELVE

Making the Most of the Summer

"We elected new officers in April," writes a correspondent. "And they were just getting our work in good order, every committee was just becoming really active, when June came and the summer slump began. Of course we didn't hold meetings during the summer when even the church services are poorly attended, and when we tried to start in the fall we couldn't get the crowd enthusiastic again. What would you do in such a case?"

In Our Society we long ago decided to look that old bogey, the summer slump, squarely in the face and to challenge him to a fight to the finish. We decided that during the summer we would have, not "meetings as usual" but "unusually good meetings."

"But don't your members go away in the summer time?"

Of course they do, many of them. Yet not all are fortunate enough to have a summer-long vacation and some never go away at all. Members who have been in school all winter come home for vacation and there are always visitors in the neighbourhood, young people who appreciate the opportunity Our Society gives them for making friends; young people whose ideas put new life into our work.

Outdoor meetings are chances for novelty in our programme. There are Moonlight Memory Meetings and Starlight Meetings and many other meetings held under the open sky, with swaying trees keeping time to the hymns we sing and birds chirping a flute-like obbligato. We can plan meetings so interesting that the heat is forgotten. Even if we must meet indoors we shall find that the church offers rooms much cooler than our smaller rooms at home, and if our Saturday afternoon or early Sunday morning hike had been a quest for wild flowers we can make our meeting room a place of delight.

At least once every summer we have a Daisy Meeting, with the topic written in letters of daisies. We cut out cardboard letters, pierce closely placed holes through which we insert the flower stems, and hang the letters on invisible wire at the front of the room. Of course we have bowls and baskets of daisies everywhere. In a bowl near the door are little bunches of daisies around which are fastened numbered slips bearing the items for our programme. It is a leaderless meeting of unfailing popularity.

Often it is possible for Our Society to unite for the summer with other societies in the community. We meet out of doors or in the most centrally located church. We appoint a programme committee representing all the coöperating societies and all of our activities take on new life as we share our ideas and work together to carry them out. Discussions become increasingly vital as new points of view appear, and service projects which were too big for Our Society alone are easily within the powers of the combined

societies. We avoid pastoral criticism by having the entire group of young people attend in turn the evening church service of each coöperating church.

Between Sundays we have our service activities and the jolliest recreation: treasure hunts, pirate picnics, athletic meets—serious and comic—community carnivals and stunt nights, outdoor music, all the joyous social events which the summer itself suggests.

If it gets very hot indeed we may have an ice party and trim a growing Christmas tree with gifts which must begin their journeys early to reach our foreign mission stations in time for Christmas. Winter games will suggest coolness until we fairly shiver, in spite of the state of the thermometer.

Perhaps the greatest blessing the summer brings to Our Society is the opportunity for special training. It is the season of conferences and training camps, of leadership schools and conventions, and in Our Society we have learned that our success is largely due to our eagerness to take advantage of these training opportunities. Money for the expenses of at least one delegate is included in our budget, and we usually try to raise funds for additional delegates by giving a play or pageant or festival. Raising funds for delegates' expenses is less of a task each year, for the young people are learning that the opportunities for training are also opportunities for the happiest vacation fellowship and are saving through the year so that they may enjoy those opportunities.

If there is no training camp or conference near us we may plan one of our own for the societies of the

community. We can choose a pleasant place for a week-end or longer where we can be undisturbed and where there are facilities for outdoor meetings and recreation. Our denominational Young People's Department will help us to plan a programme in which some hours of instruction in methods are nicely balanced with outdoor worship services and recreation. We ourselves can choose an adult adviser or two and the instructors—not, always, adults, as frequently there are young people in our community who have become expert in various phases of society work.

Many young people dream of vacation time as a time to read. Our Society can help them by suggesting lists of vacation books which are as truly worth reading as they are interesting. Possibly the books may be introduced in an outdoor story hour, preferably around a camp fire.

We should help our members to use the summer for the cultivation of new interests. Our hikes, for instance, can be the means of learning new facts about trees and flowers, birds and stars, geological formations and community history instead of just ordinary walks.

There will be much for us to do—summer will not be nearly long enough for all that Our Society will want to accomplish. Then, when fall comes, we shall waste no time "getting up steam," we shall be ready to go on with new enthusiasm and new skill.

Does Our Society need a vacation?

If it does, I think it needs the kind which Mr.

Brown took, as our friend Doctor Amos R. Wells tells us:

"'I've had a vacation,' said Timothy Brown;
'A fine one, although I have not left the town.
I merely vacated my worries and fears,
And at once became younger by fully five years.
I vacated my ruts and began to enjoy
My regular, humdrum, but useful employ.

"'I changed my whole outlook and vision of life,
And made it a pastime instead of a strife,
I've had a vacation not vacant, a bore,
But fuller and freer than ever before;
The best of vacations for fat purse or lean—
A change of the seeing instead of the scene.'"

Helpful Books for Summer Activities

Services for the Open—Mattoon and Bragdon.
Handbook of the Outdoors—Brooks.
Youth in Camp—Davies (Christian Quest Pamphlet).
Stunt Night To-night!—Miller.
Land Birds East of the Rockies—Reed.
Land Birds West of the Rockies—Reed.
The Book of Stars—Collins.
Flower Guide—Reed.
Our Native Trees—Keeler.
Around the Camp Fire (Stories)—Burr.
Around the Camp Fire with the Older Boys—Eggleston.
Fireside Stories for Girls in Their Teens—Eggleston.
Book Friends of Youth—Burkhart (Christian Quest Pamphlet).

CHAPTER THIRTEEN

"It's Service That Measures Success"

"But why," asked the Kindly Critic when he had read the first twelve chapter headings, "why have you not included a chapter on Service?"

"Because," I answered quietly, "service is too big to keep within the boundaries of a chapter—or two chapters—or three. It runs through the entire book, even as it runs through every part of the work of the successful Young People's Society. It is not only one of the four principal parts of the programme, it is the test of the success of every part of the programme."

And so it does run through the book. You have seen as you read how the purpose of service is at the very root of the society's existence—"A group of young people with the express purpose of serving Him." And in every chapter you have found service suggestions, you have noted ways of serving the members of the society, the Sunday school, the church, the community, the great field of missions. Much has been said of service in these pages yet not nearly enough. Service is too big to keep within boundaries of a book!

If your society is really successful it will write its own book of service in living letters on the pages of

every day. It will go beyond the activities suggested here—although there are enough of them to keep it busy for many a day. For those who serve are like those who climb mountains: each time a height is reached the climber says gladly, "Now I dare try to climb a higher hill."

"To-day[1] the church's campaign is more difficult and challenging than ever before. Should not young people be enlisted in that campaign of service and sacrifice that shall never end while the darkness of illiteracy and superstition exists, while the oppression of poverty and injustice is anywhere known, while low ideals and hurtful social customs remain, while children must toil in factories and mills, while the world besmirches the ideals of the young, while any man anywhere knows not the love of Christ who "came to seek and serve that which is lost"?

The young people of Our Society will be enlisted in that campaign and will serve not patronizingly or with condescension but with understanding and love.

What can they do beyond those things which have been indicated?

If they are to serve through the church naturally they will want to do their best to make the church as nearly perfect as it can be under human leadership. In Chapter Six there are some ideas for helping to improve the appearance and material equipment of the church and for some service activities. That is a good start but the society can do much more.

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[1]*The Manual for Young People's Work*, Presbyterian Programme for Young People.

It Can Help the Pastor.

Members of the society who can do stenographic or clerical work can arrange to be at his service at regular times. They can help him with correspondence, keeping records, making out reports to the congregation and to church authorities. They can prepare accounts of special meetings or interesting congregational events for the newspapers or denominational magazines. They can edit a local church paper and prepare it for printing or mimeograph it.

Members of the society can do parish visiting, help in the every-member canvass. They can talk with the pastor frankly about the things which interest youth and about youth's problems, helping him to keep in touch with the real thought of his young people.

The Society Can Help the Church.

The young people can attend faithfully, promote attendance, canvass for new members.

They can recognize that the church's greatest need is for trained leadership and

(a) Raise money to send some of their members to training schools and conferences.

(b) Coöperate with the young people of other churches in setting up a Community Leadership Training School.

(c) Organize and faithfully attend a Teacher Training class in the local church.

(d) Arrange to have some units of The High School Level Leadership Training Course given in the local church each year.

They can request actual representation in the official bodies of the church, realizing that if they are old enough to be church members they should be gradually intrusted with a share of real responsibility in making the church's programme and given tasks that are more than "odd jobs to keep young people out of mischief."

The Society Can Serve the Community.

Usually community service can be carried on most efficiently by the young people of all the churches working coöperatively. The Crusade with Christ, in which young people of all denominations have worked together for the three great objectives of evangelism, Christian Citizenship, and world peace, has revealed how much can be accomplished through coöperative effort.

There are still infinite possibilities for work toward these three objectives. Young people themselves can help mightily in evangelizing their own community. A good beginning can be made with community youth worship services, such as the Easter sunrise services of which nine thousand were held in a recent year. Classes in methods of evangelism can be held by local society or coöperatively. In some cases the evangelistic efforts will be directed toward young people as the Methodist young people work in their "Win-my-Chum" campaigns. In other cases the young people will fit into the larger programme of evangelism being put on by the churches.

Under the general heading of Christian citizenship

can be grouped many needed community service activities. A fine presentation of such service is found in *Citizenship Ideals for Christian Youth*, by Bert H. Davis. Mr. Davis suggests, among other projects, the following:

"Establish a study class in good citizenship. (This class will not only study theories but will actually visit city-mission stations, large industrial plants, children's courts, city council meetings.)

"Promote a 'How-to-Vote' class, trying especially to enroll all first voters.

"Help foreign-born groups to come into fellowship in the community.

"Assist in providing leaders for recreation, and the places, both indoor and outdoor, for recreational and athletic centres.

"In rural sections try dividing the country about your church into districts that will be looked after by one, two, or three members to each. Cases of illness or destitution, especially among foreign-born families or newcomers, may require special assistance from older church members or the town authorities. Visits for fellowship and companionship, assistance in some of the farm work in emergencies, care of children during absence of parents, the lending of books and magazines, and explaining local customs and laws to newcomers may be valuable services. Introducing newcomers to the local church facilities is an important religious and citizenship duty.

"Assist in juvenile court and probation work.

"Coöperate with the committees or leaders of the church who are working for the establishing and enforcing of proper Sunday closing laws.

"Assist in getting citizens out to vote, following up the missing, assisting elderly people to polling place, etc.

"Help to make prohibition a real issue to the people of your church."

Far too many Young People's Societies feel that they have served the community adequately when they have distributed a few baskets of food at Thanksgiving and Christmas time. That is good so far as it goes, but the really interested group will not stop there. They will try to find out what conditions make the baskets of food necessary and try to do something to improve conditions. Just how you will serve your own community will be determined by a careful survey of the situation. If you ask yourself, "Just what have we a right to be proud of in our community? Just what shames us into an effort to change it?" you will make some very astonishing discoveries. You may find fine Christian home life—you may find a large proportion of homes broken by divorce. You may find opportunities for profitable, healthful employment or unspeakable industrial conditions. You may find commercialized recreation that is good or indifferent or debasing. You may find splendid library facilities or only corner magazine stands filled with

lurid trash. You may find excellent opportunities for young men and women to enjoy wholesome fellowship or an utter lack of such opportunities. You may find neighbourliness or snobbishness. You may find inter-racial understanding or prejudice and hatred. You may find interchurch coöperation or suspicion of coöperative effort.

What *you* will find—exactly—I cannot guess, but I know that you will find something which will challenge you to definite service and that as you serve you will draw from your worship new strength and find Jesus newly real as you walk with Him.

World Service?

There is the great problem of peace—the outstanding service challenge to youth. The Young People's Society can help to make peace possible by—

(a) Studying the causes of war.
(b) Adventuring into inter-racial fellowships in your own community.
(c) Sharing in the service to other lands carried on under your foreign missionaries and by world peace organizations.
(d) Promoting the reading of books and magazines which interpret the life and attitudes of people in other lands.
(e) Placing on your society bulletin board news items about the achievements of young people of other races.
(f) Using recreation materials from other lands in your parties, picnics, and banquets, so growing in understanding of the youth of other lands.

(g) Presenting plays and pageants on world peace and international relationships.
(h) Travelling—with an open mind—as opportunity can be made.
(i) Practising world peace, beginning in your own home.

Helpful Books

Acquainting Youth with Christ—Leslie.
Citizenship Ideals for Christian Youth—Davis.
Thinking It Through (War and Peace)—Nicholson.
Christian Young People and World Friendship—Shaver.
And Who Is My Neighbour?—Association Press.
World Tasks for Christian Youth—Vandersall.
What Christian Endeavorers Can Do—Gates.
Young People's Work for Young People—Kirkpatrick.
The Manual—Young People's Work—Westminster Press, Witherspoon Building, Philadelphia.

And so we come, you and I, to the end of the book. I hope that we have come, also, to a new understanding of our work in the Young People's Society—a new eagerness to make Our Society truly successful. Of course we have not come to the end of knowledge of the subject. There will always be new books to study, new methods to try, new needs to challenge us.

So we have come, really, just to a new beginning!

THE END

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